RIGGS

MANUAL OF THE CHALDEE LANGUAGE

892.2
R57
1858

THE UNIVERSITY OF MICHIGAN · LIBRARIES ·

A

MANUAL

OF THE

CHALDEE LANGUAGE;

CONTAINING A

CHALDEE GRAMMAR,

CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

A

CHRESTOMATHY,

CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING NOTES ON THE BIBLICAL CHALDEE; AND

A

VOCABULARY,

ADAPTED TO THE CHRESTOMATHY.

WITH

AN APPENDIX

ON THE RABBINIC AND SAMARITAN DIALECTS.

BY ELIAS RIGGS, D. D.

FOURTH EDITION, REVISED.

NEW YORK:
ANSON D. F. RANDOLPH & CO.,
900 BROADWAY, COR. 20th STREET.

842.2
R57
1858

Entered, according to Act of Congress, in the year 1858, by
ELIAS RIGGS,
In the Clerk's Office of the District Court of the United States for the Southern District of New York.

Drew Theol. Sem.
IN EXCHANGE.
JAN 24 1908

CONTENTS.

PREFACE 5
INTRODUCTION. CHALDEE LANGUAGE AND LITERATURE 9

GRAMMAR.

PAGE

PART I.—ORTHOGRAPHY AND ORTHOEPY.

Consonants 17
Vowels 17
Daghesh 19
Mappiq 20
Accents 20
Tone-syllable 20
Of reading unpointed text . . . 21

PART II.—ETYMOLOGY.

Derivation and inflection of words generally 22
Mutations of consonants . . . 23
Vowel changes 25
PRONOUNS; personal and possessive . 27
Suffix pronouns 28
Demonstrative pronouns . . . 29
Relative and interrogative . . 29
VERBS; derivation and inflection . 30
Conjugations 30
Moods and tenses 32
Inflection of the Regular Verb . 33
Notes on the Par. of the Regular Verb . 34
Personal inflection of the participles . 36
Unfrequent Conjugations . . . 37
Quadriliteral Verbs 37
Verbs with Gutturals 37
Regular Verbs with Suffix-pronouns . 39
IRREGULAR VERBS 40
Verbs Pe Nun 41
—— Ayin doubled 41
—— Pe Yodh 42
—— Pe Aleph 44
—— Ayin Vav and Ayin Yodh . 44
—— Lamedh Aleph 45
—— doubly anomalous . . . 47

PAGE

Verbs defective, and mixed forms . 48
—— irregular, with suffix pronouns 49
NOUNS; derivation 50
—— gender and number . . . 51
—— states; emphatic . . . 52
—— Declension 54
Dec. I. 54
Dec. II. III. 55
Dec. IV. V. 56
Dec. VI. VII. 57
Dec. VIII. IX. 58
Irregular nouns 59
ADJECTIVES 59
Numerals 59
PARTICLES; adverbs . . . 60
Prepositions 61
Conjunctions 61
Interjections 62

PART III.—SYNTAX.

PRONOUNS; personal . . . 63
—— relative 64
—— interrogative 64
—— reflexive, how designated . . 64
—— indefinite —— . . 64
—— demonstrative —— . . 64
VERBS; use of the tenses . . . 64
Peculiar mode of designating certain tenses 65
Use of the Imperative 66
—— Infinitive 66
—— Participles 66
Optative mood 67
Agreement of the verb with its subject 67
Impersonal verbs; how designated . 67
Regimen of verbs 68
Verbs used for adverbs . . . 68

493

	PAGE
Constructio praegnans	68
Ellipsis	68
NOUNS; designation of cases	69
Use of the cases	70
——— plural	70
Repetition of nouns	70
ADJECTIVES	70
Adjectives; comparison of	71
NUMERALS	71
PARTICLES; adverbs	72
Negatives	7?
Interrogative particles	
PARADIGMS of verbs, nouns, &c.	7

CHRESTOMATHY.

PART I.—SELECT SENTENCES FROM THE TARGUM OF ONKELOS . . . 92

PART II.—EXTRACTS FROM THE TARGUMS.

I. History of the fall, Gen. 3. Onkelos . 97
II. The same, Gen. 3. Pseudo-Jonathan 100
III. The same, Gen. 3. Jerusalem Targum 105
IV. Story of a dispute between Cain and Abel, Gen. 4: 8. Jerusalem Targum . 108
V. Marriage of Samson, Judg. 14. Jonathan . 109
VI. Prediction of Messiah's kingdom, Ps. 2. Author of the Targum uncertain . 111
VII. The praises of Jehovah, Ps. 8 . 112
VIII. Parable of the vineyard, Isa. 5: 1—7. Jonathan . 112
IX. Extract from Isaiah's prediction of the Messiah, Isa. 52: 13—53: 2. Jonathan . 114
X. Aphorisms of Solomon, Prov. 10: 1—12. Targumist unknown . 115

PART III.—NOTES ON THE BIBLICAL CHALDEE.

I. Jeremiah 10: 11 . 117
II. Daniel 2: 4—7: 28 . 118
III. Ezra 4: 8—6: 18 . 122
IV. Ezra 7: 12—26 . 122

VOCABULARY . 123
APPENDIX A. Rabbinical Dialect 146
" B. Samaritan Dialect 151

PREFACE.

The first edition of this work was published in 1832. The preface to that edition, kindly furnished by my respected instructor, the Rev. Moses Stuart, then Professor of Biblical Literature in the Theological Seminary at Andover, so well sets forth the advantages of studying the Chaldee dialect, that I retain the principal portion of it here. Prof. Stuart says:

"The study of the Chaldee language is worthy of commendation, on various grounds.

"(1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known, by every good oriental scholar, to be one and the same. Hence it may be truly said, that he who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

"(2) The most important ancient helps extant, for illustrating the

meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament) are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

"(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

"(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize*.

"(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum*, is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an "*opus triginta annorum;*" and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica* will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc."

After some remarks respecting the publication of such a work as the Chaldee Manual in this country, he adds:

"As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful

in an *introduction* to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy."

A second edition of Prof. Winer's Chaldee Grammar appeared at Leipzig in 1842, revised and considerably enlarged. This was translated into English by the Rev. Hor. B. Hackett, D.D., Professor of Bibl. Lit. in Newton Theol. Institution, and published at Andover in 1845.

Revisiting my native land, after an absence of twenty-four years in the foreign missionary service in Greece and Turkey, it seemed to me due to the cause of Biblical literature that I should revise and re-edit the Chaldee Manual. This, with the full concurrence and approbation of Prof. Hackett, I have undertaken, availing myself of whatever seemed to be improvements in Prof. Winer's second edition, and incorporating numerous manuscript notes of my own. To the brief view of the Rabbinic dialect in the Appendix has been added a similar view of the Samaritan. The former is a Chaldaizing Hebrew, the latter a Hebraizing Chaldee.

I trust it will be found that the work has been decidedly enhanced in value, although somewhat diminished in size, by the omission from the Chrestomathy of the text of the Biblical Chaldee. The notes are preserved, and in the first edition the text also was printed for convenience of reference; but as every student has it already in his Hebrew Bible, it was thought that his interest would be best consulted by omitting it here, and thus diminishing the size of the book, and consequently its price.

This edition will be issued simultaneously in this country and in Great Britain. It is offered to the lovers of biblical and oriental study in both countries, with a prayer to the Author of the Scriptures, that He would condescend to employ it as a means of furthering in these highly favored lands the critical study of the Sacred Volume.

ELIAS RIGGS.

New York, January, 1858.

In the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

Distinct meanings of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.

THE Aramean, one of the three grand divisions* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean*. The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [Χαλδαῖοι, כַּשְׂדִּים] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon,) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4 : 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately

* Aramean, Hebrew, and Arabic.

be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' Geschichte der Hebr. Sprach. p. 62 seq.), but which admit no adequate explanation from the Shemitish dialects.

The appellation *Aramean* (language) is derived from 2 Kings 18 : 26, Isa. 36 : 11, Ez. 4 : 7, and Daniel 2 : 4. In the first two passages the name אֲרָמִית is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom *on this side* the Tigris. See Gesenius Com. zu Jes. Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean ;* which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. ed. Siebenkees.) although *Syriac* is very extensively used in respect to Syria, Mesopotamia, and Babylonia, and specially of the *languages* of these countries. Comp. Xen. Cyrop. 7, 5. 31. Jerome on Dan. 2 : 4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot Hor. Heb. on John 4 : 2, and below No. 2.

Chaldaic. [לְשׁוֹן כַּשְׂדִּים] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1 : 4, was the court-language under Nebuchadnezzar. On the other hand, Philo uses Χαλδαϊστὶ of the Babylonian also, and even of the *ancient Hebrew*.

To what extent the Babyloneo-Aramean was cultivated, as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connection with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's Cyropaedia, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans, (i. e. the Median.) See Gesenius Com. über Jes. Vol. I. p. 947.

2. By means of the Jews the Chaldee was transplanted into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew char-

acter, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, become extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gesenius has demonstrated. Gesch. d. Heb. Spr. p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8, that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (ἑβραΐς, ἑβραῒς διάλεκτος, γλῶσσα τῶν ἑβραίων, ἑβραϊστί), was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5:2, 19:13. Acts 21:40, 22:2, 26:14. Rev. 9:11, 16: 16. Jerome Prol. to 1 Macc. It was even called πάτριος γλῶσσα, φωνή. 2 Mac. 13:37. Joseph. Jewish War, Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distiuction from the Old Hebrew, לשון דעבר הנחר. See Lightfoot on John 5:2. Also סורסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome, Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn, Einleitung in das A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended,

it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phenician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said יִקְטֻל instead of נִקְטֻל, קַטְלָא instead of מִקְטְלָא, which certainly did not savor more of foreign idiom than מַלְכִין for מְלָכִים, יוֹמָא for הַיּוֹם, or מִקְטַל for קְטוֹל.

The periods of Persian and Grecian supremacy introduced some Persian and Grèek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A. D. 640, soon swept away the ancient language of the country, so that at the present day scarce a relic of it exists in the East.

Note 1. There is a modern *Syriac* dialect spoken by the Nestorians on the plain of Oroomiah and in the mountains of Koordistan. See Smith and Dwight's Researches in Armenia, vol. II. p. 212. and Perkins' Residence in Persia, p. 11. The language of the Jews in the same region closely resembles this. So do those remains of Aramean which are found farther south in Mesopotamia. The fact that these remains have sometimes been called Chaldee, has perhaps arisen from the circumstance that a portion of the nominal Christians among whom they are found (viz., those who acknowledge the authority of the see of Rome) have been designated as the Chaldean church; or, perhaps, from the fact that these Christians reside in the region of the ancient Chaldea. Niebuhr, speaking of these remains, (Reisebeschreibung, vol. II. p. 352,) calls them indifferently Chaldee or Syriac. The subject is worthy of further investigation.

Note 2. Other Aramean dialects are, the *Samaritan*, preserved in a translation of the Pentateuch and a few hymns; the *Zabian*, in the books of the Zabians or Christians of St. John; and the *Palmyrene*, only in inscriptions. The first of these is more nearly related to Chaldee, and the others to Syriac.

3. The principal remains of the Chaldee dialect in our possession are the following. (1) In the canonical books, Ezra 4:8—6:18, 7:12—26. Daniel 2:4—7:28, Jerem. 10:11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Note 1. In respect to linguistic character, with which alone we are at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee (i. e. the freest from Hebraism) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography, and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ה for א whether quiescent or not, the Plural termination ־ִים, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אֵיקִים from קוּם, מ preformative of the Infin. Paël, Ithpeël, and Ithpaäl.) part of which resemble the Syriac or Rabbinic, (as נ prefixed to the 3d p. Fut. and the syllable נִת prefixed in Passives.) and part arise from contractions, (as in the numerals.) These peculiarities have been noticed, though inadequately, by Eichhorn (Einl. ins A. T. II. 6 seq. 90 seq.) They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee*. The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only disfigured by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Anm. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Syrochaldaic originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, 1 Macc. and the Intrr. of Eichhorn, Bertholdt, and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1.)

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in which the Chaldee nearly accords with the old Phenician and Hebrew.

Note 1. On the connection of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache. pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ד and ת substituted for the Hebrew ז and שׁ; e. g. דְּבַח *to offer* (sacrifices), דְּהַב *gold*, דְּרַע *seed*, תְּבַר *to break in pieces*, תּוֹר *an ox;* and ט for צ, as טוּר *a rock*, עֵטָא *counsel*. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ע, as אֲרַע [אֶרֶץ]. (On the cause of this change, compare Gesenius Heb. Lex. letter ע); נ into ל, as אַלְמְלָא *a widow*. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. כִּבְרִית [Heb. גָּפְרִית] *brimstone*, קוֹבַע [Heb. כּוֹבַע] *a helmet*, טְעָא [Heb. תָּעָה] *to wander*.

Note 3. In respect to *grammatical* forms, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as, קְטַל, מְלַךְ, קְטִיל.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) The use of דְּ as a sign of the Genitive case; also as a Relative Pronoun; and the formation of Possessive Pronouns from דִּיל and suffixes as דִּילִי *mine*, דִּילָךְ *thine*.

(4) ל as a mark of the Accusative.

(5) The termination ִ־ין for the plural of masculines.

(6) Distinction of genders in the 3d p. plur. Pret. of verbs.

(7) The formation of Passives by prefixing the syllable אִתְ.

(8) The formation of the third conjugation like אַקְטֵל.

(9) Imperatives Passive.

(10) Two participles in the Actives of the second and third Conj.

(11) The use of the participles with pronouns for a separate tense.

(12) The preference of א to ה as a termination of words; e. g. מַלְכָּא *a queen*, and the consequent confusion of verbs ל״א and ל״ה.

(13) The use of pleonastic suffixes before the Genitive.

(14) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and in some of them more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus *a* is often substituted for the Heb. and Syr. *o;* e. g. כְּתַב, Syr. ܟܬܳܒܳܐ; אֱלָהָא, Syr. ܐܰܠܳܗܳܐ; עָלַם, Heb. עוֹלָם; אֱנָשׁ, Heb. אֱנוֹשׁ; קָל, Heb. קוֹל; קְרָא, Syr. ܩܪܳܐ; the plural termination of feminines ָ־ן instead of Syr. ܶܢ. So the Chaldee often has ִי where ֻ occurs in Syriac, e. g. כֹּל, ܟܽܠ; and ַ for the Syr. ֶ; e. g. תִּקְטַל, Syr. ܬܶܩܛܽܠ.—(2) Avoiding diphthongs; compare יוֹמָא with

ܡܘܡܬܐ, מַלְכֵי const. st. with ܡܠܟܝ, אוֹלִיד with ܐܘܠܕ, גְּלוֹ with ܓܠܘ; also otiant letters; compare מַלְכִּי *my king* with ܡܠܟܝ, קַטְלִי with ܩܛܠܬ, קַטְלָא with ܩܛܠܐ.—(3) The possibility of doubling letters not guttural; as קַטֵּל, ܩܛܠ.—(4) The tone regularly on the ultimate; מַלְכָּא, ܡܠܟܐ.—(5) The formation of the Inf. except in Peal without the prefix מ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

THE LLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

I. Lexicons.

J. Buxtorfii († 1629) Lexicon Chaldaico-Talmudico-Rabbinicum. Basil. 1640. fol.

Edm. Castelli Lexicon Heptaglotton. London, 1669. fol. (This work contains a complete Chaldee Vocabulary.)

M. J. Landau, Rabb. Aram. Deutsch. Wörterbuch zur Kenntniss des Talmud., der Targum. u. s. w. Prag. 1819.

II. Grammars.

(*a*) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. Gram. Chald. et Syr. Basil. (1615) 1650. 8vo.

Lud. de Dieu († 1642.) Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum. Lugd. Bat. 1628. 4to. Frcf. a. M. 1683. 4to.

J. H. Hottinger († 1667) Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tigur. 1649. 4to. Heidelb. 1658.

Andr. Sennert († 1689) Hypotyposis harmonica ling. Or. Chald. Syr. et Arab. cum matre Heb. Viteb. 1653. 4to.

Car. Schaaf († 1729) Opus Aram. complec. Gram. Chald. Syr. &c. L. Bat. 1686. 8vo.

Ign. Fessler Instt. Ling. Orient. Heb. Ch. Syr. et Arab. Vratisl. 1787, 1789. 2 vols. 8vo.

J. Gottfr. Hasse († 1806) Prakt. Handb. der aram. Sprache. Iena 1791. 8vo.

J. Jahn († 1817) Aram. oder chald. u. syr. Sprachlehre. Wien 1793. 8vo.—Elementa Aram. s. Ch. et Syr. ling. lat. reddita et accessionibus aucta ab Andr. Oberleitner, Vindob. 1820. 8vo.

J. S. Vater, Handbuch der hebr. syr. ch. und arab. Gramm., Leipzig, (1802) 1817. 8vo.

---

† **The obelisk designates, throughout this list, the year of an author's decease.**

(*b*) Of the Chaldee language only.

Chph. Cellarii († 1707) Chaldaismus sive Grammatica nova Linguae Chaldaicae. Cizae. 1685. 4to.

Henr. Opitii († 1712) Chaldaismus targ. talm. rabb. Hebraismo harmonicus. Kil. 1696. 4to.

J. Dav. Michaelis († 1791) Grammatica Chald. Goett. 1771. 8vo.

Wilh. Fr. Hezel Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts. Lemgo. 1787. 8vo.

N. W. Schröder († 1798) Instt. ad fundam.—Chaldaismi bibl. brevissime concinnata (1787) ed. 2. aucta et emend. Ulm. 1810. 8vo. (a proper appendix to the Hebrew grammar of this author. See Eichhorn's Bibl. VIII. 694.)

F. Nolan, An Introduction to Ch. Grammar. Lond. 1821. 12mo.

W. Harris, Elements of the Chaldee language, Lond. 1822, 24 pp. 8vo. (republished at N. York.)

Jul. Fürst, Lehrgebäude der Aramäischen Idiome in Bezug auf die indogerman. sprachen. (1 Thl. Formenlehre der Chald. Grammatik.) Leipzig, 1835. 8vo.

G. B. Winer, Grammatik des biblischen und targumischen Chaldaismus, Leipz. 1824, and 2d ed. 1842. 8vo. (the basis of this work.)

III. Chrestomathies and Readers.

Geneseos ex Onkelosi paraphr. Chald. quatuor priora capita unà cum Dan. c. 2. Chald. Ed. W. Fr. Hezel. Lemgo, 1788. 8vo.

Geo. Lor. Bauer († 1806.) Chrest. e paraphras. Chald. et Talmude delecta c. nott. et ind. Nürnb. 1792. 8vo. (See Eichhorn's Bibl. IV 895 seq.)

J. Jahn, Ch. Chrestomathie grösstentheils aus Handschriften. Wien, 1800. 8vo. (without a vocabulary.)

H. Adolf. Grimm († 1813.) Chald. Chrestomathie mit einem vollständigen Glossar. Lemgo. 1801. 8vo.

G. B. Winer, Chal. Lesebuch, aus den Targ. d. a. T. ausgewählt, Leipz. 1825. 8vo.

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Alting and Danz,) contained also brief instructions for Chaldee.

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

§ 1. *Consonants.*

THE Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. Indeed the square character, now termed *Hebrew* by way of distinction, appears to have belonged originally to the Chaldeans, (Babylonians,) and to have taken the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

The most ancient Phoenician, the Samaritan and the Hebrew coin-letter alphabets are essentially the same. The letters of the Palmyrene inscriptions, (the oldest of which date back to the first century after Christ,) much more resemble the square character. So do the letters of the Egyptian Aramean inscriptions, which are still more ancient. See Gesenius' Geschichte der Hebr. Sprache und Schrift, pp. 140 seq. Wood's Ruins of Palmyra, (the plates,) and Kopp's Bilder und Schriften, II. 245 seq.

§ 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text. Since

it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters י ו א [*matres lectionis*] were earlier employed, in doubtful cases, as a guide in reading.

The last-mentioned fact is clear from such orthographical phenomena as חֲוִרְבְּמָא, בֵּלְשַׁאצַּר, מַלְאַת, Dan. 2 : 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of thè Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are וּ and ֻ employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. הוֹנֵינַה Deut. 23 : 16, אֲיתִיגִנּוּן Jer. 49 : 19, עָלִין [allīn] Dan. 4 : 4; of the latter קְטַלוּ.

4. The violation of the rule of Qamets Hhatuph, in such cases as חָוּכְמָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhatuph, or as a consonant [*Hhāvchma*] since it is written without Sheva. In general, however, Qamets Hhatuph seldom occurs in Chaldee words.

DAGHESH.

5. *Daghesh lene* is subject to the same general rules as in Hebrew.

a. The pron. suff. כוֹן and כֶן never receive it.

b. In some editions, ־ַי in the middle of a word is treated as a diphthong, and the next letter does not receive Daghesh lene; as בַּיְתִי *baithî*. Generally however י is regarded as a proper consonant, and we find בַּיְתִּי, גְּלַיְתָּא *bāy-tī, gelāy-tā*.

c. Nouns of the form מְלֵךְ (Heb. מֶלֶךְ) are treated as though the ground-form was מַלְךְ, and Daghesh is inserted in the כ where a mixed syllable precedes; as מַלְכָּא, מַלְכֵּי.

6. *Daghesh forte* compensative

a. Is inserted in the first radical of verbs ע״ע; e. g. אַדִּק for אַדְקֵק, Aphel from דְּקַק.

b. In ת of the passive prefix אִתְ it compensates for the omission of א the characteristic prefix of Aphel, e. g. אִתַּקְטַל for אִתְאַקְטַל.

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which Daghesh forte is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism.

c. Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which Daghesh forte is inserted; as אִלָּנָא instead of אִילָנָא, Gen. 3:2, Pseud. Jon. The converse of this also takes place; § 7. a. (2.)

7. Forms which regularly exhibit Daghesh forte, but sometimes appear with a different orthography.

a. The letter נ sometimes takes the place of Daghesh forte, even where the radical form does not exhibit a נ; e. g. הַנְעֵל Dan. 2:25, instead of הַעֵל or אַעֵל from עֲלַל This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that נ was expressed in Chaldee *in many cases* where his own language required Daghesh forte or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. *a.* note. Gesenius, Lehrg. § 33. 3.

b. Very frequently no compensation is made for the exclusion of Daghesh forte from gutturals; e. g. תִקְרְבוּן Gen. 3:3, נַחֵשׁ 2 K. 21:6.

c. As in Hebrew, Daghesh forte is sometimes dropped when the letter in which it would regularly be inserted has Sheva.

MAPPIQ.

8. Mappiq is inserted, as in Hebrew, in הּ where it is not quiescent.

a. In the Pronominal suffixes ־ַהּ and ־ֵהּ, comp. § 8.

b. In הּ when it occurs as the last radical of a verb or noun and is not quiescent; e. g. גְּבַהּ Ps. 131 : 1, אֱלָהּ Dan. 2 : 28.

ACCENTS.

9. *a.* In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

b. In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

c. To the text of the other Targums no accents have been appended.

§ 3. *Tone-Syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segholate nouns which follow the Hebrew form; as מֶ֫לֶךְ, טַ֫עַם, בִּ֫נְיָן, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in תְּ ־ָא נָא ־ִי and וּ; as קְטַ֫לְתְּ, קְטַ֫לָא, קְטַ֫לְנָא, קְטַ֫לִי, קְטַ֫לוּ.

3. The suffixes ־נִי ־הָא ־נָא ־הִי וֹהִי; e. g. מַלְכָּ֫הָא, רַגְלַ֫נָא, הוֹדַעְתַּ֫נִי, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were

the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *matres lectionis* א, ו, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double ו or י is sometimes employed,

(*a*) In the middle of a word, either to indicate that these letters are moveable; as מצוותא i. e. מִצְוָתָא, תניינא i. e. תִּנְיָנָא; or that they are to be pronounced double; as אתדוותת i. e. אִתְדַּוְּתַת, חייבין i. e. חַיָּבִין.

(*b*) In the end of a word, especially when it is necessary to distinguish between the pronouns ַ־י and ֵ־י; as רגליי i. e. רַגְלַי.

Note. Only one *abbreviation* occurs in the Targums, viz. יי for יהוה. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. 8vo.

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION OF WORDS.

§ 5. *The subject generally.*

1. BEFORE entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance;

as קְטַלִּין instead of קְטַלִין, בְּאַדִּין instead of בְּאֲדִין, אִסְתְּחַר instead of אִתְסְחַר. So in Latin we have *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root) being prefixed, inserted, or suffixed; or by the radicals themselves being omitted, doubled, or commuted with other letters; e. g. מִקְטַל, קְטוֹל, קְטַלְנָא, קַטֵּל from קְטַל; טָב from טוּב; גַּלִּי from גְּלָא. For these purposes the Chaldee employs the letters א, ה, ו, י, מ, נ, ת. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation*, and *insertion* of consonants.

a. Assimilation takes place regularly, (1) Of the letter נ, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of יִנְפַּק is commonly written יִפַּק, מִכְּתָב instead of מִנְכְּתָב. Comp. § 18.—(2) Of ת in the passive prefix אִת with a succeeding ט or ד, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter נ is inserted; e. g. קִנְצֵּי for קִצֵּי; אִנְבַּה for אִבַּה Job 31 : 12. Dan. 4 . 9. (This takes place however in only a few words which must be learned by practice.)—י also is so used in the later Targums; e. g. אִיקְרוֹן instead of אִקְּרוֹן Gen. 38 : 9. Pseudo-Jon. מִילֵּי instead of מִלֵּי Eccl. 10 : 12.

b. Transposition. The ת of the passive preformative

אִת regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, שׁ or שׂ); e. g. אִשְׁתְּכַח, אִסְתְּחַר, אִצְטְבַע.

c. The following letters are *dropped.* (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פֻּק instead of נְפֻק, דַּע [Imp.] for יְדַע.—(2) Consonants destitute of vowels, by contraction; e. g. אִתַּשַּׁר instead of אִתְאֲשַׁר, תְּרֵיסַר instead of תְּרֵי עֲסַר. Here belong also אֲבַד instead of אֶאֱבַד, סַרְתָּא instead of סְעַרְתָּא Ex. 9:31, Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתוּן for קָטְלִינְתּוּן.—(4) Very frequently the quiescents; e. g. יֵמְרוּן instead of יֵאמְרוּן, חֲזָהִי instead of חֲזָאהִי.—(5) ת in the end of words, constantly in the absolute state of feminine forms like מַלְכוּת;—also in the later Targums בֵּי for בֵּית Gen. 22:19, Jon.

d. Commutation takes place, especially of *quiescents*; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מֵיבַד instead of מֵאבַד, (which is merely an orthographical change;)—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogeneous; as אֲקִים for אֲקוּם (אֲקָוֵם).

But those numerous cases of verbs ל"א do not belong here, in which י appears instead of א; nor such instances as קַדְמָיְתָא instead of קַדְמָאָתָא; for in these cases the י is only the *original* consonant (which had been displaced by another) restored. See above.

e. Insertion. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אִשְׁתִּי, אִבְרִי. Here belong also such cases as אִתַּגַּר instead of אִתְאֲגַר, אִתַּקְטַל instead of אִתְאֲקְטַל. For *Daghesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius, Lehrgeb. p. 860,) though it constantly indicates the

doubling of the consonant; and for this purpose the vowel of the א falls back to the ה of the prefix.

§ 7. *Vowel-changes.*

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מְלָךְ from מְלַךְ, קְטֵל from קְטַל, סְבַל from סְבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as כָּלְּהֵין from כֹּל, חִנַּה from חֵן, עִקַּר *const. state* of עִקָּר. In these cases וֹ pure generally becomes ָ; and ֵ, ִ. When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e. g. שְׁלָמְכוֹן Dan. 3 : 31. So constantly in Hebrew; as דְּבָרְךָ. See above § 2. 2.—(2) Long vowels take the place of short;—in pause; as כְּסָף Dan. 2 : 32, אֱמָר Dan. 4 : 6, אָתָּה Gen. 4 : 11, תִּשְׁלָח Ex. 4 : 13, (though this is not universally the case; comp. Dan. 2 : 9, 17);—before a guttural which would regularly be doubled; as מְבָרֵךְ instead of מְבַרֵּךְ, מֵאַרְעָא instead of מִאַּרְעָא, (although this likewise is not without exceptions, especially if the guttural be ה or ח. Dan. 4 : 16, 24);—

before other consonants, less frequently; as אִיקָּרוֹן instead of אִקָּרוֹן Gen. 38 : 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לֵאדִין instead of לֶאֱדִין.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלֹח, שַׁבַּח instead of שַׁבֵּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אוֹסִיף instead of אֲוְסִיף.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as שְׁמָעוּ, בְּקָרוּ occur only in particular editions.

b. Transposition of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the last two radicals, when they receive a pronominal suffix; as קְטָלֵהּ from קְטַל;—also in some contracted forms of verbs ע״ע; as יְדַק for יַדְקַק;—and finally, in cases like קוּם for קְוַם, מֵתֵי for מְאַתֵי, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are *dropped*, in the final syllable of ground-forms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. עָלְמָא from עָלַם, קַטְלִין from קְטַל, פַּרְזְלָא from פַּרְזֶל, יִקְטְלוּן from יִקְטֹל. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are *inserted;* (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִקְטֹל from קְטַל, לְמִלַּךְ from מְלַךְ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when

the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as נַאֲנָא, לַאֲסַר.—(2) In cases like תַּעַבְדוּן Ez. 7:18, הַחֲרְבַּת Ez. 4:15, instead of תַּעְבְדוּן, הַחְרְבַּת; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second; e. g. וְאָמַר instead of וַאֲמַר Gen. 3:1. Ps. Jon. et passim. דְמֵחִילָא instead of דִּמְחִילָא Gen. 3:24. Ps. Jon.

CHAPTER II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORM.

Singular.			Plural.		
1. c.	אֲנָא, (אֲנָה)	*I*	1. c.	אֲנַחְנָא, נַחְנָא, (אֲנַן)	*we*
2. c.	אַתְּ, אַנְתְּ (אַנְתָּה)	*thou*	2. m.	אַתּוּן, אַנְתּוּן	*ye*
			2. f.	אַתֵּין, אַנְתֵּין	*ye*
3. m.	הוּא (אִיהוּ, אִנְהוּ, הוּ Prov. 25:20, like the Syr.)	*he*	3. m.	אִנּוּן, (הִנּוּן) הִמּוֹ, הִמּוֹן	*they*
3. f.	הִיא (אִיהִי, אִיהָא,)	*she*	3. f.	אִנִּין, (הִנֵּין, אִנְהֵי)	*they*

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the genitive of personal pronouns would more exactly express them; precisely as in

Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

1. c.	־ַנִי, (נִי)	*me*	נָא, ־ָנָא (־ַן, ־ָנָא)		*us*
2. m.	־ָךְ, ךְ	*thee*	כוֹן		*you*
2. f.	־ֵיךְ, ־ִךְ, ־ַיךְ		כֵן		
3. m.	־ֵהּ, ־ִיהּ (הִי, וֹהִי)	*him*	נּוּן, ־ִנּוּן		*them*
3. f.	־ַהּ, (הָא)	*her*	נֵּן, ־ִנֵּין, ־ִנֵּן		

Which of the forms is to be used in each particular case, is explained in § 16, where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided, again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the י of the plural termination commonly appears. They are generally the following:

I. SUFFIXES TO NOUNS SINGULAR.

	Singular suffixes.		Plural suffixes.	
1. c.	־ִי	*my*	־ָנָא	*our*
2. m.	־ָךְ	*thy*	כוֹן, כוֹם	*your*
2. f.	־ִךְ, ־ֵיךְ		כֵן	
3. m.	־ֵהּ	*his*	הוֹן, (הוֹם)	*their*
3. f.	־ַהּ, (in bibl. Ch. ־ֵהּ)	*her*	הֵין, הֵן	

Note 1. Twice, instead of ־ֵהּ appears ־ֵא Dan. 4 : 15, 5 : 8; the Targumists wrote likewise וֹהִי Gen. 1 : 12, 21, or with the full orthography ־ֵיהּ. Appended to the words אַב, אַח and חַם which before suff. take the forms אֲבוּי, etc., the suff. of the 2d and 3d per. sing. take the forms ךְ, הִי, הָא; the last of which forms occurs also elsewhere as a noun-suffix. Gen. 3 : 5. Est. 1 : 12.

The same forms are attached to *prepositions*, (excepting such as are originally plural nouns, § 44. 2.) and to the signs of cases לְ, יָת, etc.; as לִי, בִּי, יָתֵהּ, etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

	Singular suffixes.		Plural suffixes.	
1. c.	־ַי	*my*	־ַיְנָא, ־ָנָא, (־ֵינָן)	*our*
2. m.	־ָיךְ, ־ָךְ	*thy*	־ֵיכוֹן	*your*
2. f.	־ַיִךְ, ־ַיְכִי		־ֵיכֵן	
3. m.	וֹהִי, וֹי	*his*	־ֵיהוֹן	*their*
3. f.	־ַהָא, (־ֵיהּ Dan. 7 : 7, 19.)	*her*	־ֵיהֵן	

Note 1. These suffixes are regularly appended, however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the י comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ־ִי, ־ַהּ, etc. Gen. 20 : 17. Dan. 2 : 32, 5 : 2. Ez. 4 : 17, 6 : 18. Is. 1 : 4. Prov. 1 : 18. Gen. 47 : 9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix ־ָיךְ is in some editions written ־ַיִךְ or ־ָיִךְ. Frequently it appears abbreviated ־ָךְ Dan. 5 : 10. 2 Sam. 11 : 8, 24. Ps. 119 : 4.—So also the feminine ־ַיִךְ is in many editions written ־ָךְ, so that the genders are not distinguished. Isa. 49 : 18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to דִּיל (comp. of the relative דִּי, and לְ, sign of the dative case); or, more rarely, to דִּיד (comp. of דִּי relative and דְּ, sign of the genitive case); e. g. מַלְכָּךְ דִּילָךְ, *thy king*, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them דְּ (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. בַּתְרַי; קֳדָמוֹהִי, צְלוֹהִי, בֵּינֵיכוֹן. See § 44. 2. So also do אִית [= Heb. יֵשׁ,] לֵית its negative, and כְּמָא, *as;* e. g. אִיתַי, לֵיתוֹהִי, כְּמֵיהוֹן, and the suffix must be rendered in the nominative case.

§ 9. *Other Pronouns.*

1. The *Demonstrative Pronouns* are, sing. masc. דְּנָה (דִּיכִי Gen. 37 : 19, דִּיכֵּי Job 9 : 24,) דֵּן, דֵּין (הָדֵין Jer. 26 : 9;) fem. דָּא, דָּךְ; com. דִּכֵּן, דְּנָא, (דְּנָה,) דִּכְּן (Ps. 24 : 6, 52 : 8,) *this, that;* plur. com. אִלֵּין, אִלֵּה, אֵל, אִלֵּךְ *these, those.*

Note. With the Hebrew article, הַהוּא, הָאִלֵּין (Ex. 20 : 1) are equivalent to our expressions *this very, precisely this.* So also are the forms אִיהוּא, אִיהִיא, אִיתָא (Ruth 1 : 16. Lam. 1 : 4.)

2. The *Relative Pronoun* is דְּ (as a prefix), or דִּי * (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by מַן *who?* of

* In the Egyptian Aramean inscriptions זי and זה. Comp. the Heb. זֶה.

persons, (whence מַנּוּ for מַן הוּ Prov. 20:6, 27:4,) and מָא (מָה) *what?* of things: sometimes, by prefixing the interrogative particle אֵי to the *demonstrative pronoun:* אֵידֵין m. אֵידָא f. (הָדֵין, הָדָא). The latter mode is rather more expressive, *who indeed? who then?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49. 1.

CHAPTER III.

VERBS.

§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive.* A few are formed from nouns, and are called *denominatives;* e. g. שָׁרֵשׁ *to eradicate,* אֶשְׁתְּרַשׁ *to take root,* from שׁוּרָשׁ *a root;* הַאֲהִיל *to pitch a tent,* from אַהֲלָא *a tent;* אֶשְׁתְּמוֹדַע *to be acquainted,* from מוֹדַע *an acquaintance.*

2. The roots of verbs consist, generally, of three consonants which are pronounced in one syllable with the vowel ַ under the middle radical. A few consist of four consonants [quadriliterals], and are pronounced with ַ ֵ; as כַּרְבֵּל *to cover.* The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

Derivative Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, קַטֵּל and אַקְטֵל. These, as well as the

ground-form, are called *conjugations;* so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, &c., see § 14.

4. *Characteristics and signification of the conjugations.* (1) The 2d conjugation or Paël is characterized, like the Hebrew Piel, by Daghesh forte in the 2d radical. (*a*) Its signification is usually *causative*, when Peal is intransitive; as חֲכֵם *to be wise*, חַכֵּם *to make wise;* חֲוַר *to be white*, חַוַּר *to make white, to wash.* (*b*) Frequently Paël has merely the sense of *exhibiting*, *regarding*, or *treating* a person as being or doing what is expressed in Peal; e. g. כְּדַב *to lie*, כַּדֵּב *to regard one as a liar*, *to convict one of falsehood.* (*c*) Sometimes it is *privative;* as דַּשֵּׁן *to remove ashes;* סַקֵּל *to clear out stones.*

(2) The characteristic of the 3d conjugation or Aphel is א (sometimes ה) prefixed to the root, and the vowel ִ (or ֵ) in the last syllable. In signification it is usually (*a*) causative of Peal (especially in verbs which want Paël, though both are sometimes found; e. g. סַמֵּק, עַרֵּק). Thus לְבֵשׁ *to put on*, אַלְבֵּשׁ *to cause* [*another*] *to put on, to clothe*, חֲטָא *to sin*, אַחְטִי *to seduce* or *entice to sin.* Sometimes, (*b*) like Paël, it has merely the sense of *exhibiting*, &c., e. g. אַצְדֵּק *to show* [*a person*] *to be righteous, to treat as righteous, to acquit.*

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only; for examples of the latter compare זמר, חבר, סנק, כלח. Where the same verb has both Paël and Aphel, these two conjugations, for the most part, have different senses; e. g. מַלֵּךְ *to advise*, אַמְלֵךְ *to constitute a king.*

5. The Passives of all the conjugations are characterized by the preformative syllable אִתְ. The ת of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(*a*) When the active form commences with ד, ט or ת, the ת of the passive prefix is assimilated, and expressed by *Daghesh forte* in the following letter; e. g. אִדְּבַר, אִטְּפַּת, אִתְּבַר, from דְּבַר, טְפַּת and תְּבַר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. אִכְּתִיב *it is written*, for אִתְכְּתִיב, Eccl. 12 : 10.

(*b*) If the ground-form commences with a sibilant [ז, ס, צ, שׁ or שׂ], the ת is inserted after that letter; e. g. אִשְׁתְּבַק. But after ז, it is changed into ד; as אִזְדְּמַן from זְמַן; and after צ into ט; as אִצְטְדִי from צְדָה.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אִתְמְלַךְ *to consult together;* frequently, even in the sense of the Greek middle voice; e. g. אִסְתְּבַן *to get an advantage.*

Moods and Tenses.

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

§ 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative*, from which the Future is derived. The Imperative of Peal is characterized by the vowel ֻ ; those of Paël and Aphel are like the Praeter of the same conjugation.

2. The *Future* is derived from the Imperative by prefixing י; which is pronounced in Peal with ִ , in Paël with ְ , in Aphel (where the א suffers elision) with ַ , and in all the Passives with ִ [יִת].

3. The *Infinitive* is formed from the Praeter in two ways. (*a*) In Peal by the prefix מִ. (*b*) In the other conjugations and in all the Passives, by the sufformative syllables ָ ָא.

4. The *Participles* are also derived from the Praeter, and are formed, (*a*) In Peal, by merely changing the vowels, קָטֵל, קְטִיל; (*b*) In all the other conjugations and in the Passives, by prefixing מ which is pronounced in Paël with ְ , in Aphel with ַ and in the Passives with ִ , מִת. Of the two Participles in the Active forms, the first has ֵ constantly in the last syllable, and is active; the second has ַ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	—	—ַת	—תְּ	—תְּ	—ֵת	—וּ	—ָא	—תּוּן	—תֵּן	—נָא
Imperat.			—	—ִי				—וּ	—ָא	
Future	י—	ת—	ת—	ת—ִין	א—	י—וּן	י—ָן	ת—וּן	ת—ָן	נ—

6. When sufformatives are added which take the tone,

(*a*) The vowels ◌ַ, ◌ֵ and ◌ֻ (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede ו and ◌ָא of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(*b*) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former, the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes י instead of ת for its preformative. The sufformatives of the Future (e. g. ◌ָ־ן) are capable of an easier explanation than in Hebrew.

§ 12. *Notes on the paradigm of the Regular Verbs.*

I. Generally.

1. Forms with ◌ֵ are often written fully (◌ֵי) or even with ◌ִי, e. g.

a. 1 sing. and 2. f. plur. Praeter; as שְׁמַעֵית Gen. 3 : 10, (שְׁמָעִית Pseudo-Jonathan,) עֲבַדְתִּין Ex. 1 : 18. Ps. Jon.

b. Paël and Aphel; e. g. אַתְקֵין 2 K. 6 : 23, מַלֵּיכְתְּ Ps. 16 : 2.

c. The Part. act. in Pe. e. g. נָחֵת Dan. 4 : 10, 20, נָכֵית Gen. 3 : 15. Jeru. Targ. סָבֵר Gen. 3 : 9. Pseudo-Jon. should doubtless be read סָבַר.

d. The Participle Peil sometimes, though seldom, appears in a contracted form; as תְּקֵל Dan. 5 : 27.

2. *Praeter.* The 2. p. sing. masc. sometimes as קְטַלְתָּא Prov. 23 : 8. 2 Sam. 14 : 13. The 1st pers. sing. m. sometimes appears in the form קְטָלִית, Gen. 3 : 10, 13, Pseud. Jon.; or even like the 2d person; e. g. פַּקֵּידְתָּא, Gen. 3 : 22, Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ן; e. g. עֲבַדוּן Gen. 3 : 7, שַׁבַּחוּן Ps. 148 : 7. The fem. sometimes appears ending in ◌ָ־ן; as אֲמַרָן Ruth 1 : 10, אֲמָרָן 1 : 19.

3. *Future.* Instead of the formative י the Targum of Proverbs, in accordance with the Syriac, exhibits also נ; e. g. נִדְגּוֹל Prov. 16 : 10, etc. Compare Dathe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig, 1764. pp. 16.—Instead of וּן, appears וּ as termination of the 3d p. pl. m. Ez. 4 : 12, יֵחוּטוּ.

4. *Infinitive.* The biblical Chaldee has ◌ָה sometimes instead of ◌ָא termination of all the Inf. excepting Peal. Dan. 2 : 12, 14. Ez. 7 : 14. Dan. 6 : 4. In the Targums sometimes appears וּת (without suffixes) Esth. 1 : 5. Ps. 102 : 23. Sometimes the characteristic ending ◌ָא is

omitted; as 1 Sam. 26 : 25, 30 : 8. Paël, Aphel and the Passives have sometimes a מ prefixed to the Inf. e. g. מְחַלָּכָא Sol. S. 1 : 7, מַבְאָשָׁא Deut. 32 : 23. Jerusalem Targ. Forms like חַלּוּבֵי Lev. 13 : 7. Jon. אַתְחוּלֵי Job 1 : 13, אַקְסוּמֵי Deut. 18 : 10. Jer. T., with paragogic ־ֵי, are more rare.

5. *Passives.* Instead of the preformative אִת the biblical Chaldee frequently exhibits הִת (Ez. 6 : 2, &c.); the later Targums in the 1st. conj. נִת; e. g. נִתְמְסַר 1 Sam. 23 : 7; (agreeing with the Rabbinical conj. Nithpaël); and in the Inf. of all the conj. מִת; as מִתְנְקָמָא Ex. 21 : 20, Jer. T. מִסְתַּפְּקָא Deut. 32 : 1, Jer. T. On the other hand Prof. Winer in the second ed. of his grammar remarks that the Participles sometimes drop their initial מ, and cites as examples אִישְׁתְּמַרָא Job 28 : 21, and אִתְחַשְׁבִין Gen. 31 : 15, J. T.; but Walton's Polyglott has in these passages מִטַּמְרָא and אִתְחַשַּׁבְנָא.

II. Notes on the several conjugations.

1. *Peal. a.* Some verbs, especially such as are intransitive, take ־ֵ (־ֵי) or ־ִ (־ִי) and a few ו as the characteristic vowel of the Praeter; e. g. בְּאֵשׁ *to be evil*, טְאֵב *to be good*, יְתֵב *to sit*, שְׁכִיב *to lie* (*recline*), תְּקֵף *to be strong*, דְּמוֹךְ *to sleep*, Gen. 2 : 21, חֲרוֹב *to be dry*. These vowels remain in those persons where ־ְ is usually retained; e. g. שְׁאֵלַת Prov. 30 : 7, שְׁאֵלְנָא Ez. 5 : 9, סְלִקוּ 4 : 12, חֲרוּבוּ Jer. 49 : 4. The 3d p. sing. fem. also retains its vowel; as בְּטֵלַת Ez. 4 : 24, חֲרוּבַת Ezek. 26 : 2.—Such verbs in ־ֵ or ־ִ form the Imp. in ־ַ, ־ֵ or ־ִ; as לְבַשׁ 1 K. 22 : 30, אֱזֵל Gen. 22 : 2, קְרַב Job 2 : 5; the Future in ־ַ, ־ֵ or ו; as תִּלְבַּשׁ Dan. 5 : 16, תִּתֵּיב Deut. 28 : 30, יִתְקוֹף Gen. 31 : 35. When two forms of the Future, as ־ַ and ־ֵ, or ־ַ and ו coexist in the same verb, they have different significations; e. g. יִקְרַב Num. 1 : 51, [who] *will approach*, (Future,) יִקְרַב Isa. 5 : 19, *let* [it] *approach*, (Optative,) etc. But verbs in ו form the Fut. in ו; e. g. יִדְמוֹךְ Ps. 121 : 4.

b. The Infinitive, in the later Targums, has sometimes the termination ־ָא; e. g. מִסְבְּרָא Ps. 118 : 7. Sometimes it has the form מִקְטֻל, Job 29 : 6. Ruth 4 : 6; less frequently like the Heb. קְטוֹל or קְטוּל; e. g. Gen. 49 : 6. Ruth 2 : 1. Ps. 105 : 14, (even with suff.,) or as Inf. absol. קְטוֹלֵי Lev. 13 : 7, Pseud. Jon.

c. The Imperative exhibits, in a few instances, the full orthography קְטוּל, 2 Sam. 13 : 20. Ps. 31 : 24. It sometimes occurs with Hholem in accordance with Hebrew analogy; as בְּחוֹן Ps. 26 : 2; especially with suffixes; e. g. קְטוֹלְנִי 1 Sam. 20 : 8.

2. *Ithpeel.* The last syllable sometimes takes ־ִ (־ִי); e. g. תִּשְׁתְּבִק Dan. 2 : 44, comp. 2 K. 7 : 4. Prov. 3 : 5. Gen. 9 : 7, אִתְיְהִיבוּ Eccl. 12 : 11. Sometimes ־ַ; as אִתְפְּלַג Gen. 14 : 15.—Preformative sometimes אַת, Dan. 7 : 15.

3. *Paël.* א preformative of 1. sing. Fut. has sometimes ־ֲ; e. g. אֲבַשֵּׂר Isa. 42 : 9, אֲסַלְּקֵם 63 : 3; and even ־ֵי; as אֵימַלֵּיל Deut. 32 : 1. Jon., where the Jer. T. has אֲמַלֵּיל.—As in Hebrew, Daghesh forte is sometimes omitted when the middle radical has Sheva.

4. *Ithpaal.* Final vowel sometimes ־ֵ or ־ִ; e. g. אִתְפַּטֵּם Hos. 4 : 11,

אִתְחַפִּיךְ Ps. 105:25, מִתְכַּבַּן Gen. 3:15, Jer. T. Heb. Pual forms occasionally appear instead of this conjugation; as מְזוּפַּן Isa. 53:5, מְבָזַּן Gen. 28:17, Jon. מְצוּיַּיר Gen. 37:3, Jon.

5. *Aphel.* In the biblical Chaldee, and occasionally in the Targums ה appears, as the preformative of this conj. (הַקְטֵל), and even in the Fut. and Part. after the characteristic prefixes; e. g. תְּהַרְגִּיזוּ Ez. 5:12, הַבְרִיזוּ Dan. 5:29, יְהַשְׁפִּל 7:24, תְּהַנְזִיק Ez. 4:13, מְהַקְרְבִין 6:10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e. g. הֶאֱחִיל Dan. 5:20, 7:22.

6. *Ittaphal.* For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal;* e. g. Ez. 4:15, Dan. 4:33, 7:11, (with Qamets Hhatuph *or Shureq.*)

§ 13. *Personal inflection of the Participles.*

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, construed with the separate Personal Pronouns of the first and second persons; e. g. קָטֵל אֲנָא *I kill.* Beside this mode, the Chaldee has one peculiar to itself, viz., to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

	First Participle. Sing.	Plur.	*Second Participle.* Sing.	Plur.
2 m.	קָטְלַת *	קָטְלִיתוּן	קְטִילַת	קְטִילִיתוּן
2 f.	קָטְלַתִּי	קָטְלְתֵּן	קְטִילַתִּי	קְטִילְתֵּן
1 m.	קָטְלְנָא	קָטְלִינַן	קְטִילְנָא	קְטִילִינַן
1 f.	קָטְלָאנָא	קָטְלָנַן	קְטִילָאנָא	קְטִילָנַן

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ithpeel.

	3. m.	3. f.	2. m.	2. f.	1. c.
Sing.	קְטִיל	קְטִילַת	קְטִילְתְּ—תָּא	קְטִילְתְּ	קְטִילַת
Plur.	קְטִילוּ	קְטִילָא	קְטִילְתּוּן	קְטִילְתֵּן	קְטִילְנָא

* *Qātelāth*, not *qŏtlāth*, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhatuph from Qamets.

Comp. Dan. 5 : 27, 28, 30, 7 : 4, 6, 11. Ezra 5 : 14. That these are not to be considered forms of Praeter Peal with ַ is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

§ 14. *Unfrequent Conjugations and Quadriliterals.*

1. As in Hebrew, certain unfrequent conjugations occur, some of which are confined to particular classes of irregular verbs.

a. Poel and *Ithpoal*, characteristics, same as in Hebrew ; e. g. סוֹפֵק Hos. 13 : 5, סוֹבֵר Num. 11 : 12 ; especially in verbs ע״ע ; as שׁוֹמֵם, אִשְׁתּוֹמַם.

b. Polel and *Ithpolal*, in verbs ע״ו ; e. g. רוֹמֵם Ps. 75 : 8. Dan. 4 : 34, אִתְרוֹמַם Dan. 5 : 23. Ps. 107 : 25.

c. Palel and *Ithpalel ;* as טַעֲמֵם, אִשְׁתַּעֲמֵם.

d. Palpel, formed by repeating the first and third radicals, and *Ithpalpal ;* e. g. בַּלְבֵּל Gen. 11 : 9, טַמְטֵים, (from טִים) Judg. 3 : 22, דַּכְדֵּךְ (from דּוּךְ) Ps. 143 : 3. Comp. §§ 19, 22.

e. Shaphel and *Ishtaphal ;* e. g. שַׁכְלֵל Ez. 4 : 12. Gen. 49 : 10, אִשְׁתַּעְבֵּד Gen. 49 : 10, יִשְׁתַּכְלֵל Ez. 4 : 13.

שֵׁיצִיא Ez. 6 : 15, is Shaphel from יְצָא. Gen. 2 : 2, without א, שֵׁיצִי ; Passive אִשְׁתֵּיצִי *to procure the completion of a thing, to finish.*

2. *Quadriliteral verbs* follow usually the form of Paël ; e. g. קַטְרֵג (Syr. ܩܰܛܪܶܓ i. q. *κατηγορεῖν*) Job 37 : 20, סַרְבֵּל 20 : 15, תַּרְגֵּם *to interpret.* The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שֵׁיזִיב (שֵׁיזֵיב) Dan. 3 : 28. *Fut.* יְשֵׁיזֵיב Isa. 53 : 11. *Inf.* שֵׁיזָבָה Dan. 3 : 15. *Part.* מְשֵׁיזִיב Dan. 6 : 28. *Pass.* אִשְׁתֵּיזִיב Gen. 32 : 30. Syr. ܫܰܘܙܶܒ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadriliteral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will

be sufficient therefore to give examples of the most important forms.

2. Verbs Pe guttural. *Peal*, Praet. עֲבַד f. עַבְדַת 2. m. עֲבַדְתְּ 1. c. עַבְדֵת, Imp. עֲבַד, עֲבֵיד, עֲבִיד, אֱזֵל, (אֱזִיל), אֱחוּד Ex. 4 : 4, fem. עֲבַדִי, (אִמְרִי Gen. 12 : 13), Plur. עֲבִידוּ Ex. 5 : 16, אֱמַרוּ Dan. 2 : 9, Inf. מֶעְבַד, מֶהֱדַר, Fut. יַחֲזוֹר, יַעֲבֵד, יֶעְרֹק, יַעְבֵד, Participles עָבֵד, עֲבִיד.—*Ithpeel*, אִתְעֲבֵד, אִתְעֲבַר. —*Paël*, Praet. עַבֵּד, Fut. יְעַבֵּד.—*Ithpaal*, אִתְעַבַּד.—*Aphel*, Praet. אַעְבֵּד, אַחְסֵן, אַחֲרִיב, Fut. יְהַלֵּךְ, יַחְפֵּס, Part. מַהְלֵךְ.

3. Verbs Ayin guttural. *Peal*, Praet. בְּחַן f. יַהֲבַת, 1. c. יַהֲבִית; Imp. בְּחַן; (בְּחוֹן); Inf. מִבְחַן; Fut. יִבְחַן; Part. בָּחֵן, בְּחִין.—*Ithpeel*, אִתְבְּחֵן, אִתְבְּחִין.—*Paël*, חַרֵּשׁ, Inf. קָרְבָא. —Aphel, אַבְחַן.

4. Verbs Lamedh guttural. *Peal*, Praet. שְׁכַח fem. שִׁכְחַת; Imp. שְׁכַח, שְׁכַחִי; Fut. יִשְׁכַּח, יִשְׁלַח (יִשְׁמוֹעַ); Part. שָׁכַח, שְׁכִיחַ.—*Ithpeel*, אִשְׁתְּכַח, fem. אִשְׁתְּכַחַת.—*Paël* Praet. שַׁבַּח, Fut. יְשַׁבַּח; Part. act. מְשַׁבַּח Dan. 4 : 34.—*Ithpaal*, אִשְׁתַּבַּח.—*Aphel*, אַשְׁכַּח, אַשְׁכִּיחַ, 1st. pers. אַשְׁכַּחַת.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in Ithpeel when it would be without a vowel (i. e. would have a composite Sheva), and by way of compensation, ת of the prefix takes Daghesh forte; e. g. אִתְּחַד instead of אִתְאֲחַד Num. 15 : 13, 35 : 33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in ַ ַ or ֶ ֶ (the latter only in verbs ל״ר) with the tone on the penult; e. g. אֲמַרַת Gen. 30 : 16, אֲמֶרֶת Dan. 5 : 10, בְּפֶרֶת Gen. 16 : 3.

Note 3. When the 1st radical takes a comp. Sheva, verbs פ״א and פ״ה usually have ֲ, Dan. 2 : 9. Sol. S. 5 : 3.; verbs פ״ח and פ״ע, generally ֲ.

Note 4. Forms like הֶחֱסִין Dan. 7 : 22, belong not to Aphel but to Hiphil, and are Hebraisms.

Note 5. Occasionally verbs with א for their second radical exhibit י instead of that letter in Paël; as שַׁיֵּל from שְׁאַל, שַׁיֵּר from שְׁאַר. See § 6. *d*.

i. e. with suff. these forms are *common*. See Job 19 : 15. Gen. 30 : 13. Ex. 1 : 16.

(*c*) *Imperative*. Forms with ◌ֻ in the 2d pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אֲכֻלוּהִי Ex. 16 : 25.

(*d*) The *Inf.* and *Part.* Peal, having the form of nouns, may take the suffixes either of verbs or of nouns; as מִקְטְלִי and מִקְטְלַנִי.

(*e*) In all those persons of *Paël* and *Aphel*, which terminate in the third radical, ◌ֵ is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קַטֵּלוּ, אַקְטֵלוּ. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the Praeter receive suffixes as in Peal.

(*f*) The *Infinitives* of all the conjugations except Peal take before suffixes the termination וּת; e. g. קַטָּלוּתֵיהּ, אַקְטָלוּתֵיהּ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102 : 32. Num. 9 : 17. Est. 1 : 5.)

Note 1. An epenthetic נ is frequently inserted between the verb and the suffix. This is most common in the Fut. and Imp.; rare in the Praet. (ex. Ps. 16 : 7. Isa. 63 : 9. Gen. 6 : 2. Jud. 13 : 23. 2 K. 20 : 13;) and still less frequent in the Inf. (Prov. 22 : 21. Sol. S. 6 : 11.)

Note 2. In the Targum on Prov. appears an epenthetic י; e. g. תְּשַׁבְּחִינָךְ, תְּחַבְּקִינֵיהּ, 4 : 6, 8.

§ 17. *Irregular Verbs generally.*

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פ״ן, and ע״ע; the second, four, viz. פ״א, פ״י (פ״ו), ע״י (ע״ו),

§ 16. *Regular Verbs with suffix Pronouns.*

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קַטְלַנִי, קַטְלְנָא.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(*a*) *Peal*, Praeter. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קַטְלְ; as קַטְלָךְ *he killed thee*, קַטְלָנָא *he killed us*, קַטְלִנּוּן *he killed them* [*those men*]. Before כוֹן and כֵן the original form remains. The 3d pers. plur. masc. becomes קַטְלוּ, (before כוֹן and כֵן, קַטְלוּן,) the fem. which is rare, קַטְלְ; as קַטְלֻנִי, קַטְלֻהִי, the 2d masc. קְטַלְתּוּ. The 2d pers. sing. remains unchanged, though in a few cases we have for the fem. קְטַלְתִּי, Jer. 15 : 10. The 1st pers. sing. takes the form קַטְלְתְּ, (rarely קְטַלְתִּי, as Num. 23 : 11, Jer. 30 : 14, or קְטִילְתְּ Gen. 3 : 22, Pseudo-Jon.) The 1st pers. plur. has the form קְטַלְןָ and takes suffixes for the most part with the union-vowel ־ָ; e. g. קְטַלְנָהִי *we killed him*.

In the Venice Polyglott, and occasionally in Walton, the 3d p. sing. masc. Praet. retains its vowel under the second radical; as שְׁלַחֵהּ for שַׁלְחֵהּ.

(*b*) *Future.* The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc., and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine,

and ל״א. The last include also such verbs as in Hebrew belong to the class ל״ה.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

§ 18. *Verbs Pe Nun.*

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.

1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e. g. מַפֵּק for מַנְפֵּק.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is ordinarily dropped; e. g. פֻּק for נְפֻק, (נְפֻל, Jer. 25:27.) Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like יִפֵּק or יִפּוֹק; Aphel אַפֵּיק. In the Imp. the forms פֵּיק, פּוֹק and פַּק are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e. g. יִנְחוּם Isa. 5:9, מִנְחִיר Prov. 29:13. (But נְחַת is inflected according to the rule above; as Fut. יֵחוֹת [instead of יִנְחוֹת], Aphel אַחֵית.) Also in some others; e. g. יִנְתֵּן Dan. 2:16, תִּנְתֵּן Ez. 7:20, מִנְזַק Ps. 91:7, הַנְפֵּק Ez. 5:14.

Note 2. The verb נְתַן takes ֵ in the Fut. as its characteristic vowel; e. g. אֶתֵּן Ex. 25:16, תִּתֵּן Deut. 21:8. Once ֶ, יִנְתֶּן Dan. 2; 16.

§ 19. *Verbs Ayin doubled.*

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(*a*) The root is a monosyllable, with its vowel between the first and second radicals, in Peal, (excepting the participles,) and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains; as is the case in Peal Praet. 3d pers. sing. masc.. 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part.; e. g. דַּק, דּוֹק, דַּקְתְּ; or

(2) It is indicated by Daghesh forte in the 2d radical in those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel; as דַּקַּת, דַּקָּא, דֹּקּוּ; or, finally,

(3) It is compensated by Daghesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as אַדֵּק, יְדוֹק; or even sometimes, in Ithpeel, in ת of the preformative syllable את; e. g. אִתַּדַּק.

(*b*) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4 : 10, 7 : 20. Ps. 35 : 15, 42 : 6,) *Palpel* and *Ithpalpal* are generally used; as דַּקְדֵּק, אִדַּקְדַּק, Job 9 : 17, 30 : 14. Isa. 21 : 9; or *Poel* and *Ithpoal*; e. g. Dan. 4 : 15. Job 9 : 6, מִתְרוֹפֵף.

The Participles of Peal are usually regular. The second, or *Peil*, appears once in the form דְּקִיק Ex. 32 : 20.

An example of Ithpeel regularly formed, is אִתְגְּזִיז Am. 7 : 1. Jer. 50 : 27.

The following from the Biblical Chaldee are Hebraistic forms. Aph. הַנְעֵלְנִי Dan. 2 : 24, הַדְּרִיקוּ 6 : 25, מְהַדֵּק 2 : 40; Hoph. הֻנְעַל, הֻנְעַלוּ Dan. 5 : 13, 15. For such forms as הַנְעֵלָה Dan. 4 : 3, and הִנְצִילוּ Gen. 19 : 10, Jon.; see § 2, 7. *a*.

§ 20. *Verbs Pe Yodh* (*Pe Vav*).

1. There are three classes of verbs which, in the ground form, have י for their first radical, viz. (1) Verbs originally פו׳; (2) Verbs properly פי׳; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the נ of verbs פן.

2. Verbs originally פו׳, which constitute the most numerous class.

(*a*) In the Imp. Peal, which is generally pronounced

with ַ, drop the first radical; e. g. דַּע from יְדַע, הַב from יְהַב, תִּיב from יְתִיב.

(*b*) In the Future Peal retain it quiescent in ִ, in consequence of which the last syllable takes ַ or ִי as its characteristic vowel; e. g. יֵילַד, יֵילִיף. In accordance with the remark § 6. c. (4), the quiescent י is, in these forms, frequently dropped; e. g. Prov. 11:25. Ps. 104:4. Job. 3:4.

(*c*) Resume their original ו, which quiesces in Holem, throughout Aphel and Ittaphal; e. g. אוֹסִיף, יוֹסֵף, אִתּוֹסַף. Comp. הוּכַח *Hoph.* Job 33:19.

Ithpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain י as their first radical; e. g. תְּיַדְּעוּ Ps. 68:13, אִתְיַבְּתָא Eccl. 9:3. In Aphel forms with ה, after the preformatives of the Fut. and Part., are not uncommon: e. g. תְּהוֹדְעוּן Dan. 2:5, 5:17. Ps. 55:14.

3. The first radical of verbs originally פ״י quiesces,

(*a*) In Fut. Pe, ordinarily in ִ; e. g. יֵיקַר 2 Kings 1:14, יִיבַשׁ Ps. 102:12. But compare יִיטַב Isa. 7:18.

(*b*) In Aphel, in ֵ; e. g. יֵיטִיב Ps. 49:19. Jer. 10:5. Mic. 1:8. But compare אֵילֵיל Zech. 11:2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אֵיטִיב and אוֹטֵב Gen. 17:16, אוֹבִיל and הֵבִיל, Ps. 66:6, אֵיקַר and אוֹקַר, יְנַק, (in Heb. פ״י) becomes in Aphel אוֹנִיק.

4. A class of verbs פ״י assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פ״ן. To this class belong יְנַח, Aphel אַנִּיחַ; יְצַע, Aphel הַצִּיעַ, Deut. 34:6, Jon.; יְקַד, Aphel אַקִּיד; also in some of their forms, יְדַע, יְתַב and יְכַל; e. g. *Inf.* מִדַּע Gen. 15:13, מִתַּב Ps. 133:1, מִכַּל Num. 13:31. *Fut.* יִדַּע 1 Sam. 20:30, (even יִנְדַּע Is. 4:15. Dan. 2:9,) also יֵידַע; יִתֵּב 2 Sam. 16:18, יִכַּל Ezek. 7:19.

§ 21. *Verbs Pe Aleph.*

A few verbs פא are treated not only as gutturals, but at the same time as quiescents; viz.

(*a*) אֲמַר, אֲכַל, אֲתָא, אֲבַד. The א of these verbs, in the Future and Inf. Peal quiesces in ֵ; e. g. יֵאכֻל, and sometimes is even exchanged for י; as יֵיבַד, מֵימַר. Throughout Aphel it becomes וֹ; as אוֹכֵל, אוֹבֵד. (אַיְכֵל Deut. 32 : 13, is altogether peculiar.) An instance of *Hophal*, הוּבַד, occurs Dan. 7 : 11.

אֲמַן *in its third conjugation takes the Hebraizing form* הֵימִין, (as if by contraction from הֶאֱמִין,) Gen. 15 : 6. Job 4 : 18, 15 : 22. Pass. יִתְהֵימְנוּ Gen. 42 : 20.—For אֲתָא see § 24. 2.

(*b*) אֲבַד, אֲלַף and אֲסָא frequently take in the Fut. and Part. Paël, the contracted form אַאלֵף, מַאלֵף, in consequence of which א is frequently dropped.

(*c*) The א of some others is dropped in Ithpaal and compensated by Daghesh forte in ת of the prefix, which also receives the vowel which belonged to א; e. g. אִתַּגַּר for אִתְאַגַּר 1 Sam. 2 : 5. Ezek. 47 : 11.

§ 22. *Verbs Ayin Vav (Ayin Yodh).*

The commutation of ו and י, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form קָאֵם) and in the third, these verbs are monosyllabic throughout; as קָם, מְקָם, אֲקִים. The preformatives of the Fut. and Inf. of both conjugations generally have ְ, though in the later Targums, they are not unfrequently pointed with ֶ, ֵ or ִ; e. g. אֶמוּת Ruth 1 : 17, אֵימוּת Gen. 27 : 4. The form יְהָךְ, Fut. Peal from הוּךְ, Ez. 5 : 5, 6 : 5, is entirely peculiar.

Note. The 2d Part. Peal is sometimes like the Inf. קוּם, Dan. 6 : 18.

2. In *Ithpeel*, the first radical is pronounced with ◌ָ, and the ת of the preformative doubled, אִתְּקָם. In the later Targums occurs also the lengthened form אִיתְּקָם Ex. 40 : 17. Hhireq sometimes takes the place of Qamets; e. g. אִתְּקִים Jer. 33 : 22. Gen. 38 : 26, Jer. T. Dan. 4 : 9.

3. *Paël* and *Ithpaal* are regularly inflected from the ground-forms קַיֵּם and אִתְקַיַּם. Many verbs, however, substitute for these conjugations *Polel* קוֹמֵם or *Palpel* קַמְקֵם.

4. Aphel has occasionally the form of verbs פ״י; e. g. אוֹקִים Ps. 78 : 13. Gen. 18 : 16, Jon. אוֹדִיק Ps. 14 : 2. See 1, of this section.

5. The following verbs are inflected as ע״י;

(*a*) רִים, מִית, סִיב, שִׂים, and זִיק, in *Peal*; thus סִיב, סִיבַת, סִיבֵית, etc. Gen. 27 : 1. Prov. 23 : 22. 1 Sam. 12 : 2; Imp. שִׂים, שִׂימִי, Ez. 4 : 41; Fut. יְזִיק Deut. 15 : 6.

(*b*) בִּין in *Ithpeel*, fully, אִתְבְּיַן, or contracted, אִתְּבַן, Job 28 : 23, 11 : 12, 37 : 14. Ps. 73 : 17.

Note. Those verbs which have ו *moveable* for their middle radical, (as בְּוָא, חֲוַר, דְּוַל etc.), do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations; חוּר *to look at*, חֲוַר *to be white*; שׁוּח *to sink down*, שְׁוַח *to sprout*.

§ 23. *Verbs Lamedh Aleph.*

This class includes all those verbs which are comprehended in Heb. under the two classes ל״ה (including verbs originally ל״ו and ל״י,) and ל״א, the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in ◌ָה; e. g. Dan. 2 : 16, 4 : 8, 6 : 3. Num. 5 : 26. Frequently, and in the later Targums, uniformly, they end in ◌ֵי or ◌ָי. Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,

(*a*) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is almost indifferently א or י; as גְּלָא or גְּלִי, גְּלֵא or גְּלֵי, יִגְלֵא or יִגְלֵי.

(*b*) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, י; as אִתְגְּלִי, גַּלִּי, גְּלִי, מְגַלִּי.

2. This א quiesces in the Praeter Peal in ָ, in the Inf., Fut. and Part. in ֵ; the י in the Praeter of Ithpeel and Aphel usually in ִ, in the Imp. and Part. in ֵ; in the passive Part. of Pael and Aphel only, is י *moveable;* מְגַלַּי, מַגְלַי.

Note. For examples of the Praet. Peal with ָי see Gen. 2:18, Jon. Deut. 30:9; of the Praet. Aphel with ֵי, Ps. 78:11. 2 K. 8:8; of the Futures with ָי Is. 30:26. Jer. 51:8.

3. In the course of inflection the 3d radical is

(*a*) *Dropped*, before the sufformative ַת of 3d fem. sing. Praeter Peal, before וֹן and ִין in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which וֹ generally occurs instead of וּ); and in the 3d pers. plur. masc. Praet. Peal before וֹ, which, in these verbs, takes the place of the regular וּ; e. g. גְּלַת, גְּלוֹ, יִגְלוֹן, תִּגְלִין;

(*b*) *Exchanged*, for י *moveable*, before the sufformatives ַת and ָא, 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before ָן of the 2d and 3d pers. fem. plur. Fut.; e. g. גַּלִּיַת, אַגְלִיַת, יִגְלְיָן; for י *quiescent*, (quiescing sometimes in ִ, sometimes in ֵ) before all the sufformatives which begin with נ or ת, and before וּ of the 3d plur. Praeter (which is here moveable) in all the conjugations except Peal; e. g. גְּלֵית, גַּלִּיתוּן, גַּלִּיו, גְּלֵינָא.

Notes on the Paradigm of verbs ל״א.

1. *Praeter.* The 3d per. sing. fem. Peal sometimes appears with the full orthography; as מְלָאַת, Dan. 2 : 35. Sometimes it follows the analogy of the other conjs.; thus כְּהִית Job. 17 : 7, (or like צִבְיאַת Is. 1 : 7, or גְּלַת Dan. 2 : 35, 4 : 19). The 2d per. sing. m. is sometimes written *fully*, terminating in ־ָא. The 3d per. pl. m. follows, in some copies, the Hebrew form; as קְרוֹ Lam. 1 : 3. Sol. S. 3 : 1, גְּלוֹ Num. 26 : 64, or the analogy of the other conjs.; as רְמִיו Dan. 3 : 21. The 3d per. pl. f. occurs in the form גְּלָן Deut. 2 : 11, or גְּלָאן Ruth 4 : 17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אִבְרִי Prov. 20 : 12, אִשְׁתִּיו Dan. 5 : 4. In the other conjugations the 3d per. pl. instead of ־ִיו sometimes takes ־ִיאוּ; Ezek. 23 : 10. Is. 11 : 4. Jer. 6 : 14.

2. *Future.* The 3d per. m. sing. terminates indifferently in ־ֵי or ־ֵא. It sometimes appears even with Qamets; e. g. יִתְרַבָּא Is. 53 : 2, יִתְרַבָּא Zech. 6 : 12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination ןּ instead of ן. Comp. Dan. 7 : 26. Is. 65 : 23. Ex. 22 : 31.

3. *Imperative.* The 2d f. sing. ends sometimes in ־ָא; as Gen. 19 : 32. The form חֲיִיָא, Gen. 24 : 60, is anomalous.

4. *Infinitive.* In Peal it sometimes takes a paragogic א; e. g. מִבְצְיָא Prov. 25 : 17. Esth. 5 : 14. Ez. 5 : 9. The regular form is employed as Inf. *absolute* Is. 61 : 10. Am. 5 : 5. Gen. 26 : 28. The Inff. of the other conjugations, in the biblical Chaldee, terminate in ־ָיָה; e. g. Dan. 2 : 10, 5 : 2, 6 : 8, more rarely, in the Targums in ־וֹיֵי; e. g. אִשְׁתְּעָיֵי Num. 12 : 8, Jon.

For the Participles of verbs ל״א, see below, § 34.

Note. *Apocopate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

Fut. apoc. תִּשְׁתְּ Hab. 2 : 16, יְהֵי (יְהוֹי Eccl. 11 : 3, like the Heb. יִשְׁתַּחוּ), תְּהֵי, תְּהוֹן Ex. 22 : 31, from חֲיָא, (elsewhere fully, יֶהֱוֵא, תֶּהֱוֵא Gen. 17 : 4, 24 : 14); יְחֵי, תְּחֵי, אֲחֵי, תְּחוֹן, מֵחֵא, from חֲיָא, Deut. 4 : 1. Prov. 15 : 27. Gen. 20 : 7. 2 K. 1 : 2, 8 : 10. These forms have generally an optative signification.

Imp. apoc. אֵשְׁתְּ, with א prosth., Gen. 24 : 14. Pael, שַׁוִּי Gen. 44 : 1, חַוִּי Gen. 37 : 16. Aphel, אַחֵי.

An *apocopate participle*, Aphel, is מַחֵי instead of מַחְיֵי Deut. 32 : 39.

§ 24. *Verbs doubly anomalous.*

1. פ״ן and ל״א (ל״ה). These unite the irregularities of both classes; e. g. נְשָׂא, Aphel, אַשִּׂי.

2. פ״א and ל״א. E. g. אֲתָא, אֲבָא, אֲזָא, אֲסָא. *Peal* Fut. יֵיבֵי Deut. 29 : 20, יֵיתֵי Gen. 33 : 14. Inf. מֵזָא (מֵיזָא) Dan. 3 : 19, מֵתֵי Dan. 3 : 2.—*Ithpeel*, אִתְּסִי Lev. 13 : 18. Fut.

יִתֵּיתֵי Lev. 13 : 2.—*Paël*, אַסִּי, Part. מְסֵי 2 Kings 20 : 5. *Ithpaal* אִתַּסִּי 2 Kings 5 : 13. *Aphel*, אַיְתִי Gen. 4 : 4. Part. מַיְתֵי Gen. 6 : 17. Imp. Peal in one case, by Aphaeresis, תִּיוּ (Lond. ed. אֱתוֹ) *come ye*, Prov. 9 : 5. Elsewhere אֱתוֹ, Dan. 3 : 26.

3. פ״י and ל״א. E. g. יְדָא (יְדָה), יְתָא, יְמָא. *Peal*, Fut. יֵמֵי Ps. 50 : 16. *Aphel*, אוֹדֵי Ps. 75 : 2. Inf. אוֹתָאָה Ex. 12 : 33. Part. מוֹדֵי Prov. 28 : 13. Imp. אוֹתִי Gen. 19 : 22. אוֹדוּ Judg. 5 : 2.

Note. Those verbs ל״א which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant; as הֲוָא, חֲוָא.

§ 25. *Defective verbs and mixed forms.*

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treàtise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples ;

יְהַב and נְתַן, *to give*, the former occurring in Peal Praet. and Imp. and in Ithpeel ; the latter chiefly in Peal Fut. and Inf.—סְלֵק and נְסַק *to ascend*, the former being used in Praet. Peal, in Paël, and the Passives of the first and second conjugations ; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9 : 9, 10 : 1, 2 Kings 17 : 4,—שְׁתָא and שְׁקָא *to drink;* שְׁתָא in Peal, שְׁקָא in Aphel.—הֲלַךְ and הוּךְ *to go;* the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יְדַע. The Future is commonly יִדַּע like verbs פ״ן. The 1st per. sing. only follows the analogy of verbs פ״י, אֵדַע Ps. 39 : 5, 101 : 4, though אִנְדַּע also occurs, Dan. 2 : 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְפְּרִית Dan. 7:15, and אֶשְׁתּוֹמַם Dan. 4:16, are but Syriac pointings of the Praeter; and the Future 1st sing. אִתְפְּרַע Jud. 15:7, (Ven. ed.) for אֶתְפְּרַע is not destitute of all analogy; comp. in Hebrew אֶדְרֹשׁ, Gesenius Lehrgeb. p. 312. יֵימַן Hos. 4:2, can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form יֵימֵי), יֵימַן may be considered 3d plur. fem. analogous with תִּצְּלָן Jer. 3:19.

§ 26. *Irregular verbs with suffixes.*

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פ״ן, ע״ע, ע״ו, and פ״י are concerned, may be learned from § 16. The following examples will illustrate this remark;

(*a*) פ״ן, Peal; נִגְדְּנוּן Judg. 20:32, יִטְּלוּנָךְ Ps. 91:12, תִּנְטְלִנָךְ Ps. 28:3.—Aphel; אַפֵּקְנוּן Ex. 32:12, אַפֵּקְתַּנִי Job 10:18, אַפֵּקְתּוּנָא Num. 20:5.

(*b*) ע״ע, Peal; יִבְזוּנוּן Jer. 20:5.—Aphel; תַּדְּקִנַּהּ with epenthetic נ, Dan. 7:23, אַמֵּכְתָּנָא Ps. 44:20, הַעֵלְנִי Dan. 2:24, אַעֲלְתֵּהּ Jud. 19:3.

(*c*) ע״ו, Peal; שָׁמוּהִי Gen. 50:26, שָׂמֵהּ Ez. 5:14, תְּדוּשִׁנַּהּ Dan. 7:23.—Paël; קַיְּמַהּ Ps. 105:10.—Aphel; אֲקִימֵהּ Dan. 3:2, יְקִימִנַּנָא Hos. 6:2, הֲתִיבוּנָא Ez. 5:11.

(*d*) פ״י, Peal; יְדַעְתָּךְ Ez. 28:19, יְדַעְתֵּהּ Deut. 22:2.—Aphel, אֲהוֹדְעִנֵּהּ Dan. 5:7, הוֹדַעְתַּנִי Dan. 2:13, לְהוֹדָעֻתַנִי Dan. 2:26.

2. The forms of verbs ל״א before suffixes differ more widely from those of the regular verbs. Thus

(*a*) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel ֶ or ָ, and the latter with נ epenthetic; e. g. חֲזָנִי *he saw me*, 2 Sam. 1:7, חֲזָהִי

he saw him, Jud. 19 : 3, תְּלַנּוּן Is. 42 : 5, יְחֱזִנֵּה Lev. 13 : 21, יֶחֱזִנַּנִי Ex. 33 : 20. Sometimes they are retained; e. g. בְּרָאַנִי Prov. 8 : 22, חֲזָאַה Gen, 38 : 15. Aph. אַחֲזִיָךְ Deut. 4 : 36, אַטְעָיָךְ Obad. 3, אַטְעַיָנִי Gen. 3 : 13, Pseudo-Jon.

(*b*) י final quiescent in the Imp. of all the conjugations is retained; e. g. רְמֵיהִי Ex. 4 : 3, אַחֲזֵינָא Ex. 33 : 18. (But Jer. 36 : 15, קְרָהָא for קְרִיהָא).

(*c*) The וֹ of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into וּ; ־ִיו into יו; e. g. רְמוּנִי Jon. 1 : 12, חֲזוּהָא Lam. 1 : 7, אַטְעֻיוּךְ Is. 3 : 12.

(*d*) The persons of the Praeter in ־ִית and ־ֵית remain unchanged; e. g. רְמִיתַנִי Jon. 2 : 4.

(*e*) ־ַת of the 3d pers. sing. fem. Praet. is changed into ־ָית; e. g. אַטְעֲיָתִנּוּן Hos. 4 : 12.

On the Inf. Peal and the Participles, see below, § 35.

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative*. The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Stuart's Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal;* or from other nouns, and then they are called *denominative.*

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and

have the forms קְטַל, קְטַל, קְטַל, קְטָל, קְטַל, קְטִיל, קְטוֹל, קְטוֹל, מִקְטַל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קָטֵל, קְטַל, קְטָל, קְטִיל, קַטִּיל, קַטּוֹל, etc.

3. Denominatives are generally formed by adding the termination ־ָי (־ָאִי), fem. ־ָאָה (־ָיתָא); or ־ָן. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נָכְרִי *a foreigner*, מִצְרִי *an Egyptian*, סָרְבָן *a rebel*. Many feminine nouns in ־ִית and וּת are also denominative; e. g. מַלְכוּת *a kingdom*, from מֶלֶךְ *a king*; אַלְמְנוּת *widowhood*, from אַלְמָן *a widow*; שְׁרֹשִׁית *a rooting out*, *extirpation*, from שֹׁרֶשׁ *a root*.

§ 28. *Gender and number of nouns.*

1. The genders are two, masculine and feminine. The latter generally terminate in ־ָא (־ָה), ו (וּת), ־ִי (־ִית), or וּת. It should be noticed however that ־ָא is also the termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination ־ָה is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in ־ָי; as קַדְמָאָה fem. from קַדְמַי.

The employment of ה instead of א in these forms is obviously designed to avoid the repetition of the א. For a similar reason all the infinitives of verbs Lamedh Aleph except Peal terminate in ה.

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אֶבֶן *a stone*, אֹרַח *a path*, אֲרַע *earth*, אוּדֶן *an ear*, חֶרֶב *a sword*. Some are *common*; e. g. אָת *a mark*, אֶשָׁא *fire*, גּוּפְנָא *a vine*, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in ־ַיִן. See Dan. 2:34,

7:4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2:33, 41, 7:7. In the Targums the *double members*, etc. are expressed by the plural, and where the number *two* is required, תְּרֵין is inserted. Plurals masculine end in ִין, plurals feminine in ָן.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination ִין is directly appended; e. *g.* טוּר *a rock*, pl. טוּרִין. But those which terminate in ֵא derived from verbs ל״א, take ַיִן; those in ִי or ַאי take ָאִין. Feminines in ָא change this ending directly into ָן; those in וּת and ִית change these terminations into וָן and יָן; e. *g.* מַלְכוּת, מַשְׁרִית, plural מַלְכְוָן, מַשְׁרְיָן; and finally, those in ָאָה from masculines in ִי form the plural in ָיָן; e. g. קַדְמָאָה plur. קַדְמָיָן.

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa;* e. g. אֲרַע, אַרְעָן; אַמָּה, אַמִּין; מִלָּא, מִלִּין; תִּבָּא, תִּבִּין; שְׁנָא, שְׁנִין.

In some nouns both terminations are in use, even in the same Targum; e. g. אַמָּא, pl. אַמִּין and אַמְהָן; נְהַר, pl. נַהֲרִין and נַהֲרָן, (as if from נַהֲרוּת); יוֹם, pl. יוֹמִין and יוֹמָן, etc. Sometimes the forms with different endings have different significations; e. g. from קָל *a voice*, קָלִין *thunders*, Ex. 9:23, קָלָן *voices*, Ps. 93:4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as סוּס, pl. סוּסִין and סוּסָן.

Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Stuart's Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as חַיִּין *life*, שְׁמַיָּא *heaven;* especially those which designate the different ages of life; as עוּלֵמִין *youth*, though some of these occur in the singular, with the termination וּת. Others occur in the singular only; e. *g.* the names of the metals, דְּהַב *gold*, פַּרְזֶל *iron*, כְּסַף *silver*. But כַּסְפִּין occurs in the sense of *pieces of silver*, Gen. 42:25.

§ 29. *States of Nouns.*

1. Besides the *absolute* and *construct*, which occur in Hebrew, nouns in Chaldee have also the *emphatic* state in which they originally corresponded, in sense, to nouns in Hebrew with the article.* It has however come into

* So in Danish, *Landene*, the countries, from *Lands*, countries. Rask, Danish Grammar, p. 14. Also in Albanian, *Gour*, stone; *Gouri*, the stone. Malte Brun, Univ. Geog. vol. VI. p. 201.

use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral חַד *one;* e. g. Dan. 2 : 31, 6 : 18. Ez. 4 : 8.

2. *Construct State.* Characteristic terminations.

a. Masculines plural change ־ִין into ־ֵי. The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in ־ָא (־ָה) change these endings into ־ַת in the sing., into ־ָת in the plur. const. Feminines in וּ and ־ִי resume their original ת in the const. sing., and in the plur. change וָן and יָן into וָת and יָת.

3. The *emphatic state* is characterized, in both genders and both numbers, by the ending ־ָא. (Masculines in ־ֵי, which take ־ָה in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in ־ֵא or ־ֵי) this termination is directly added; e. g. סוּס *a horse,* סוּסָא *the horse;* masculines in ־ֵא substitute the letter י for their final syllable, and those which end in ־ֵי change this ending into ־ָאָה; e. g. גְּלֵא, גָּלְיָא; קַדְמֵי, קַדְמָאָה.

b. Feminines in ־ָא change א in the emph. sing. into ת; e. *g.* מַלְכָּא, emph. מַלְכְּתָא; those in ־ָאָה change this ending into ־ָיְתָ; e. g. קַדְמָאָה, emph. קַדְמָיְתָא; finally those in וּ and ־ִי appear in the emph. state with their original full endings וּת and ־ִית; e. g. מַלְכוּתָא.

c. In the plural, the masc. endings ־ִין and ־ָאִין are changed into ־ַיָּא; as מַלְכַיָּא. ־ָאִין (from sing. ־ֵי) becomes ־ָאֵי; as קַדְמָאִין, emph. קַדְמָאֵי.

d. In feminines plur., the emphatic state is formed by adding ־ָא to the construct; e. *g.* גְּלְיָתָא, מַלְכָתָא, מְדִינָתָא. But such as terminate in the sing. in ־ָאָה (from masculines in ־ֵי) resume here their original י; e. g. קַדְמָיָתָא from קַדְמָאָה.

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in ־ֵי change this ending into ־ָא before suff.; as קַדְמָאֵהּ from קַדְמֵי; those in ־ֵא (from verbs ל״א) change this termination into י moveable; as גְּלֵיהּ from גְּלֵא.

b. All masc. plur. nouns drop the ending ־ִין (־ָאִין) and then take the suff. of nouns plural.

c. Feminines in ־ָא change א into ת in the sing.; as מַלְכְּתֵהּ from מַלְכָּא;

those in ו and ־ִי take the construct form before suffixes; as מַלְכוּתָהּ; those in יָא (*radical*) change this ending to ־ִית; and those in ־ָאָה (from masc in ־ִי) resume their original י; e. g. קַדְמָיְתָהּ.

d. In the fem. pl., suffixes are appended to the construct state; e. g מַלְכְּוָתְהוֹן, מְדִינָתְהוֹן.

§ 30. *Declension of Nouns.*

Since no vowels are *dropped*, except those of the final syllable of ground-forms, (comp. § 7. *c.*,) and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground-form remaining throughout invariable, except in monosyllables and segholate forms,) fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. *First Declension.*

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(*a*) Nouns which have ־ִי, ־ֵי, ו or י before their final consonant; as נוּן *a fish*, יוֹם *a day*, רֵישׁ *a head*, קָרִיב *near*.

In a few nouns which would seem to belong to (*a*), the quiescents are treated as *fulcra*. Such belong to Dec. IV. e. g. אוּפַּי Num. 25 : 15, Pseudo-Jon. instead of אֻפַּי.

(*b*) Nouns which have ־ָ in their final syllable; as טָב *good*, גַּנָּב *a thief*.

Note 1. Nouns with ־ָ in the ultimate are chiefly of six classes.
(1) Nouns derived from verbs עו; e. g. קָל, טָב (Heb. קוֹל, טוֹב);
(2) Nouns of the form כְּתָב, שְׁלָם (Heb. שָׁלוֹם);
(3) Nouns of the form קַטָּל, (Arabic قَتَّال, Heb. with ־ָ *impure*;)
(4) Nouns like קְטָל, (Heb. with ־ָ *pure*,) and קִיטָל;
(5) Nouns which have the formative ending ־ָן; as קֻרְבָּן (Arab قُرْبَان); and
(6) Nouns of the form קוֹטָל; as אוֹצָר, עוֹבָד.
The first three of these classes retain ־ָ in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take ◌ַ instead of ◌ָ in the construct sing., and before the suff. כוֹן and הוֹן. Elsewhere the ◌ָ is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קָטוֹל,) having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second Declension.*

The second declension includes nouns with final ◌ַ or ◌ֵ, either monosyllabic, or having the preceding vowels immutable; as יַד, שֵׁם, עָלַם, מִסְפַּר. This ◌ַ or ◌ֵ is *dropped* before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מַעֲבַד, with suffix מַעְבְּדֵהּ Job 28 : 26.

Note 2. Forms like קָטְלִין (◌ָ shortened into ◌ְ) from קָטֵל, 1st part. Peal, e. g. חָכְמִין Gen. 3 : 5, etc. are to be set down to the account of irregular punctuation. Analogy requires קָטְלִין.

Note 3. In this declension may be reckoned פַּרְזֶל, emph. פַּרְזְלָא, etc. as if from פַּרְזֵל.

Note 4. Before כוֹן and הוֹן, monosyllables, as in Hebrew, take ◌ֵ, ◌ֶ, or ◌ִ; e. g. מֵחוֹן Zeph. 1 : 17, יְדֵיכוֹן Isaiah 1 : 15.

The form יְבֶשְׁתִּין from יְבֵשׁ Ezek. 27 : 2, is peculiar.

§ 33. *Third Declension.*

This declension includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מֶלֶךְ, חֵלֶם, (these forms almost exclusively in the biblical Chaldee,) בַּיִת, (קֹדֶשׁ;) or with only one vowel, which belongs between the last two consonants; as מְלֵךְ, סְפַר. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מְלֵךְ and סְפַר become, as they do in most other inflections, מַלְךְ and סִפְר.

b. The form קֹדֶשׁ sometimes follows the analogy of Hebrew; as תֻּקְפָּא

Dan. 2 : 37; sometimes takes ◌ֻ; as בְּתַלְיָא Ez. 5 : 8. Very rarely, Hholem is retained; as שׁוֹרְשׁוֹהִי, Isa. 53 : 2.

c. In a few cases the י of the form בַּיִת remains moveable in its inflections; e. g. בַּיְתָא Ez. 5 : 3, עֵינָה Sol. S. 4 : 8.

d. Nouns of the forms מֶלֶךְ and סְפַר in the course of inflection, generally take ◌ַ or ◌ִ under their first radical, according to the paradigm. גְּנַר, חֵזוּ, חֵלֶם, עֲדַר and some others take ◌ֶ. Comp. Dan. 4 : 6, 5 : 12. Gen. 32 : 16. Isa. 53 : 2. Nouns having gutturals for their first or second radical, naturally take ◌ַ; as טְעֵם, טַעְמָא; עֲבַד, עַבְדָא.

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension; e. g. מִתְקְטֵל, inflected precisely like מֶלֶךְ.

§ 34. *Fourth Declension.*

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs ע״ע. The long vowels, ◌ָ, ◌ֹ and (for the most part) ◌וּ, are exchanged in the course of inflection for the corresponding short vowels. In some nouns ◌ַ becomes ◌ִ; as פַּת, פִּתָּא; צַד, צִדָּא Ex. 19 : 23, גַּלְגַּל, גַּלְגִּלִּין Dan. 7 : 9.

כֹּל has in the *emph. st.* כֹּלָּא etc. with the tone on the penultimate; but with suff. which draw the tone forward, כָּלְּהוֹן Dan. 2 : 38, 7 : 19.

§ 35. *Fifth Declension.*

The fifth declension includes nouns, participles, and infinitives, derived from verbs ל״א and terminating in א◌ָ, ◌ֵי, ◌ֵי or ◌ַי; as גָּלָא, גְּלֵא, בָּכֵי, מְגַלֵּי, מִתְגַּלֵּי. The י generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גָּלָא. The termination ◌ַיִן of the plural absolute is sometimes contracted into ◌ָן. More rarely it follows the Hebrew analogy, and terminates in ◌ִין; as Job 1 : 13. Lam. 1 : 3. Sometimes, perhaps by mistake of transcribers, it is pointed ◌ָן; as שַׁנְיָן Dan. 7 : 3, מַחְיָן Gen. 3 : 15, Jeru. Targum, where the connection decides that these forms are masculine. In the const. and emph. plural, no trace of the radical י remains.

Note 1. *Peculiar forms of this declension.* צְדִי Pl. with suff. צְדִיהוֹן Is. 10:2.—עֲנִי Plur. עֲנִיֵּי Lev. 19:10.—נְקִי Pl. נְקִיִּן Deut. 6:3, Jer. Targ.—רַבִּי Pl. רַבְיָא Ruth 2:21.

Note 2. Infinitives Peal of verbs ל״א are sometimes regularly inflected in this declension. Comp. Dan. 4:23. 2 Sam. 13:6. Ez. 5:9. But sometimes the א is dropped; as מִבְכָּךְ 1 K. 18:16, מֶחֱזָךְ 2 Sam. 13:5, מֶחֱזֵיכוֹן Josh. 3:3, מִבְכְּהּ Gen. 23:2.

§ 36. *Sixth Declension.*

Here belong the derivative nouns terminating in the formative syllable ־ָי (־ָאי,) compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals.*

a. These nouns, when they receive accession, change their final י into א, which is likewise moveable, and commences a new syllable. As a consequence, ־ָ is here changed into ־ְ.

b. The plur. emph. terminates in ־ֵי, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from *b.* כַּשְׂדָּיֵא Dan. 2:5, תִּפְתָּיֵא Dan. 3:2, 3, יְהוּדָיֵא Dan. 3:8. Ez. 4:12, 23. 5:1, 5. This declension includes also some derivatives from verbs ל״א which terminate in ־ֵי but are not passive participles. (Comp. the preceding decl.); e. g. טַלֵּי, pl. טַלָּאֵי Gen. 1:6, Jer. T. Ps. 104:13, זַכִּי, emph. זַכָּאָה, pl. זַכָּאִין Jer. 19:4.

§ 37. *Seventh Declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings ־ָא, ־ָי and ו, the final syllable of which commences with only one consonant; as בָּמָא *height,* עֵצָא *counsel,* גְּבוּרָא *strength,* מְגִלָּא *a roll,* טָבוּ *goodness,* מֵרְבִי *a nurse.*

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like *a*, if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *mᵉdhīnā*, emph. *mᵉdhīntā:* if the penultimate be a mixed syllable, that Sheva is vocal; as *mᵉgillā*, emph. *mᵉgillᵉthā.*

§ 38. *Eighth Declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. שִׂפְּא *a lip*, אִצְטְלִי (i. q. στολή) *a robe*, זְכוּ *purity*.

a. Nouns in ־ָא of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms שִׂפְּתָא, אַרְמְלְתָא, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals;) more rarely Seghol; e. g. שִׂפְּא, שִׂפְּתָא, אֲמָא, אַמְּתָא, חֲמָא, חֲמְתָא.

עַלְלָא belongs here, and is treated as if written עֲלְלָא; e. g. emph. st. עַלַלְתָא: but the vowel of the first syllable is dropped for the sake of euphony.

b. The paradigm *b.* comprises all feminines in יָא, derived from verbs ל״א, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which י quiesces.

c. Those in ־ִי and וּ are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

§ 39. *Ninth Declension.*

Here belong feminines in ־ָאָה derived from masculines in ־ָי of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, א is exchanged for י *moveable*, though ordinal numerals, for the most part, take ־ַי or ־ָי or entirely drop it; e. g. תְּשִׁיעֵיתָא Lev. 25 : 22, שְׁבִיעָתָא Deut. 15 : 9, שְׁבִיעֵיתָא v. 12. (but comp. רְבִיעָיְתָא, Dan. 7 : 19.) The same substitution of י for א occasionally appears even in the absolute and construct plural; as מִיכְּרָיָן Gen. 13 : 15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. צְלָא pl. צַלְוָן, as if from צְלוֹ; מַרְגְּלִית, pl. מַרְגְּלָן and מַרְגַּלְיָן.

Note 2. When feminine nouns are formed from masculines by adding the terminations ־ָא, וּ and ־ִי, the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in ־ֶ־ֶת are rare. They are inflected precisely as in Hebrew.

§ 40. *Irregular and Defective Nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אַב , אַח , אֵם , אִמָּא , אֱנַשׁ , אָסֵי , אֲרִי , אִתְּא , בַּיִת , בַּר , בַּת , חַם , טְלֵי , יַד , נְבִיא , עַם , פֵּירֵי , קְרִי , רֵישׁ and שֵׁם or שׁוּם . Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent *forms* of adjectives are קְטִיל , קְטַל and קַטִּיל ; less usual are קְטֹל and קוֹטְל . They are inflected like nouns. For the *comparison* of adjectives see § 64.

Note. Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

§ 42. *Numerals.*

1. *Cardinals. a.* These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. תְּרֵי sometimes takes suffixes, and then appears in the form תַּרְיֵ ; e. g. תַּרְוֵיהוֹן *both of them*, Gen. 2 : 25, תַּרְוֵיכוֹן *both of you*, Gen. 27 : 45.

b. From 11 to 19. The units are prefixed to עֲסַר for the masc., and to עַסְרֵי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm,) and (2) That, in the later Targums, the units and עֲסַר or עַסְרֵי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e. g. תְּלָתִין *thirty*, אַרְבְּעִין *forty*, etc. *Eighty* is somewhat irregular, viz. תְּמָנָן [i. e. תְּמָנַיִן] or תַּמְנַן , Jer. 41 : 5. Ex. 7 : 7. *Twenty* is expressed by the plural of *ten*, עַסְרִין or עֶשְׂרִין . Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by ו ; e. g. masc. עַסְרִין וְחַד , fem. עַסְרִין וַחֲדָא *twenty-one*, etc.

e. *One hundred* מְאָה , 200 מָאתַן , מָאתַיִן , 300 תְּלָת מְאָה , 400 אַרְבַּע מְאָה ,

etc. the prefixed units being feminine; 1000 אֲלַף, 2000 תְּרֵין אַלְפִּין, 3000 תְּלָתָא אַלְפִּין, etc. the prefixed units being masculine; 10,000 רִבּוֹ, 120,000 תַּרְתָּא עַסְרֵי רִבְּוָן, Jon. 4:11.

2. *Ordinals.* The first two have peculiar forms, viz. *first* קַדְמַי, *second* תִּנְיָן, (comp. Heb. שֵׁנִים).

a. From *third* to *tenth* they are formed from the cardinals, and terminate in ־ָי (־ָאי) emph. ־ָאָה for the masc., and ־ָאָה, emph. ־ְתָא or ־ִיתָא for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to עֲסִירַי, but contracted into one word; e. g. חַדְסְרַאי *eleventh*, Num. 25:8, תְּרֵיסְרַאי *twelfth*, etc. In designations of time (as *the fourteenth year*, &c.) the cardinal numbers are generally employed.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

CHAPTER V.

PARTICLES.

§ 43. *Adverbs.*

1. The following are *primitive*; אָן *where?* מָתַי *when?* אַף *also*, תַּמָּה *there*, לָא *not*.

2. *Derivatives with characteristic ending*; יְמָם *by day*, יוֹמָנָא *to-day*, אַסְפַּרְנָא *carefully*, אֲרָמִית *in Aramean* (Ἀραμαϊστί), מְסַרְהֲבָאִית *hastily*, תִּנְיָנוּת *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בִּקְיצוּר *in short, shortly* בִּקְוּשְׁטָא *in truth, truly*, מִיַּד *immediately*; or without them; as בִּכְלָל *wholly*, תַּחְתָּא *below*.

b. Verbal forms, viz. Inf. and Part.; as מִפְּרַע *backwards*, תּוּב *again, once more*.

c. Adjectives, numerals, and pronouns; e. g. כֵּן [*firm*] *truly, thus*, etc. כַּחֲדָא [*as one*] *together*, כְּמָה [*like what?*] *how! how very!*

4. Compound adverbs; אֵיכְדֵין *how?* אֵימָתַי *when?* עַד־כָּה [*to here*] *hitherto*, מִכָּה [*from here*] *hence*, מֵהֵיכָא *whence?* מִתַּם *thence*, לֵית [לָא אִית] *there is not.* For the mode in which the last, as well as אִית, takes pronominal suffixes. see § 8. 3. II. Note 4.

5. *A simple question* is expressed by the prefix הֲ, (before a consonant with Sheva, simple or composite, הַ). Pronouns or adverbs express an interrogative sense by prefixing אֵי ; e. g. אֵי מִנַּן *whence?* אֵי אֵלוּ *who?* Comp. § 9. 3. Before *interrogative* adverbs אֵי is intensive ; as אֵי מָתַי, to which I believe our language has nothing precisely equivalent, unless it be the colloquial phrase, *where in the world?*

§ 44. *Prepositions.*

1. The following are *originally* prepositions :

(*a*) The inseparable בְּ, כְּ, and לְ prefixed to nouns and pointed with ִ before simple Sheva ; as בִּסְפַר ; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel ; as כֶּאֱנָשׁ, לַעֲבִי. In the latter case, contraction sometimes takes place ; as לֵאלָהָא Dan. 5 : 23.

(*b*) The separable monosyllables לְוָת, כְּמָת, כְּוָת, which before nouns, appear as separate words. They take pronominal suffixes without change ; as לְוָתִי *with me.*

Instead of בְּ prefix, appears the separate form בֵּי, Sol. S. 1 : 9, 13.

2. Words employed as prepositions but originally nouns or other parts of speech ; viz. בְּלָא *without*, (compounded of the adv. לָא and בְּ,) מִן [*part*] *from, of*, קֳבֵל and קֳדָם, *before*, בֵּין *between*, חִלּוּף *instead of*, תְּחוֹת *under*, מְטוּל and אֲמְטוּל *on account of*. These, (with the exception of the first,) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes ; sometimes,

a. Having feminine forms ; e. g. מְטוּלְתָּנָא . But מְטוּל retains the masc. form before הוֹן and כּוֹן ; or

b. Having plural forms ; e. g. בִּתְרוֹהִי, קֳדָמַי, עֲלֵיהּ, etc.

3. Compound prepositions ; מִן קֳדָם, לְקֳבֵל, מִלְּפְנֵי.

§ 45. *Conjunctions.*

1. *Primitive* conjunctions are וְ *and*, כְּ *as*, לְ *that* (before Fut.), הֵן *if*, כַּד *since*, אֲרֵי *because*, אוֹ *or*. *Borrowed* from other parts of speech בְּרַם *but*, לְהֵן *so*, דִּי *that*. *Compounded* דִּי לָא or דִּלְמָא *that not*, עַד דִּי *until*, הֲלָם דְּ and בְּדִיל דְּ *because*, עַל דֵּין *therefore*, בָּתַר דְּ *after*.

2. The inseparable conjunctions כְּ, דְּ, and לְ are prefixed like the prepositions, § 44. 1. a. Vav, before consonants with Sheva, also before ב, מ, and פ, is pointed וּ. When ל is prefixed to the Fut. the preforma-

tive of the latter is dropped; e. g. לְקְטוֹל instead of לְיִקְטוֹל. See below § 50. 2.

§ 46. *Interjections.*

1. These are for the most part *primitive;* e. g. הָא *lo!* לְוַי, לְוַאי *would that! oh that!* וַי *wo!* (comp. Lat. *vae.*)

2. Some are borrowed from other parts of speech; e. g. הָבוּ *come on!* (Imp. from יָהַב), בְּבָעוּ *I pray!* [lit. *in entreaty*], חֲבוֹל *wo!* (from חָבַל *to destroy.*)

PART III.

SYNTAX.

CHAPTER I.

SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. אֲנַחְנָא הִמּוֹ *we are* [lit. *we they*], Ez. 5:11; אֲנָא חָזְיָא *I* [am] *the seer*, 1 Sam. 9:19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew. Compare Stuart's Heb. Gram. §§ 470—472; Conant's Gesenius § 121. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Thus עַבְדוֹהִי דִי אֱלָהּ *servants of God*, Ez. 5:11, בֵּהּ בְדָנִיֵּאל *in Daniel*, Dan. 5:12.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1:8, 9, עִמְּכוֹן, (referring to the daughters-in-law of Naomi;) suff. of pl. nouns appended to sing. nouns, as in Num. 24:7, מַלְכּוּתֵיהּ *his kingdom*, the latter probably a result of the full orthography, י being only a *mater lectionis.*

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun דִּי, (as a prefix דְּ,) corresponds to the Hebrew אֲשֶׁר; e. g. with noun suff. forming a Gen., דִּי לָא תִשְׁמַע לִישָּׁנֵיהּ, WHOSE *language thou shalt not understand;* with the adverb of place, דְּ . . . . תַּמָּן, sometimes דְּתַמָּן = Hebrew אֲשֶׁר . . . . שָׁם, *where.*

2. The interrogative appears as a *Genitive,* where a noun immediately precedes it in the construct state; e. g. בַּת מַן אַתְּ WHOSE *daughter art thou?* Gen. 24 : 23.

3. In respect to the compound possessive pronouns דִּילִי *my,* דִּילֵהּ *his,* &c. see § 8. 3. note 3.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive* and *reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20 : 40. *The Benjamites looked* בַּתְרֵיהוֹן *behind them* [i. e. behind themselves, the English usage being analogous].

c. By נְפַשׁ, לֵב or מְצַח; e. g. נַפְשִׁי *myself,* בְּלִבָּךְ *upon thyself,* Ex. 9 : 14; בִּמְעָהָא Gen. 18 : 12, Sarah laughed *within herself.* So מֵימְרֵיהּ *himself,* Ruth. 3 : 8.

2. *Indefinite. Some one* אֱנָשׁ, *something* פִּתְגָם, פִּתְגָּמָא (= Hebrew דָּבָר) and מִדַּעַם. So *no one* לָא אֱנָשׁ, לָא חַד, *nothing* לָא מִדַּעַם, also לָא מִידֵי Job. 6 : 6.

3. *Demonstrative.* Sometimes by הוּא, הִיא, or with the Hebrew article הַהוּא, הַהִיא.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. בֵּהּ זִמְנָא Dan. 3 : 8, *at that time,* (lit. in it, the time), comp. בֵּי הִיא זִמְנָא Sol. S. 1 : 13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

CHAPTER II.

SYNTAX OF VERBS.

§ 50. *Use of the Tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the Praeter sometimes, (especially in verbs of existence or condition,) corresponds to our Pres-

ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. See Dan. 4 : 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix לְ *that*, *ut*, and the preformative י falls out; e. g. מַתְּנָתָךְ לָךְ לֶהֶוְיָן *thy presents be to thyself*, Dan. 5 : 17. לֶהֱוֵא מְדֹרָךְ, with the beasts of the field *shall be thy dwelling*, Dan. 5 : 22. Though in the latter case Gesenius (Lehrgeb., p. 787,) considers לֶהֱוֵא as Inf. instead of לְמֶהֱוֵא, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Stuart's Heb. Gram. § 543.

To this use of לְ with the Fut., corresponds entirely the Arabic لِ, Rosenmüller's Inst. ad fundam. Ling. Arab. p. 331. Compare also the French *que*.

Prof. Winer in his 2d ed. abandons this explanation, on the ground that this use of ל is found nowhere else in Chaldee, and prefers, with Beer, to consider the ל as an unusual preformative of the Future tense, (not unfrequent in the Talmud) instead of י. He quotes two passages from the Targums to which he considers this explanation suited; viz. Ex. 10 : 28, Jer. T. צָבֵי לְמֵמוּת וְלָא לֶהֱוֵי שָׁמַע לְמִלָּךְ, (*Pharaoh*) *desires to die, and not to be listening to your words;* and Ex. 22 : 24, Jon. לָא תְשַׁוּוּן עֲלוֹי דְלֶהֱוֵי עֲלוֹי סַהֲדִין, *ye shall not impose upon him that there should be witnesses against him.* But the old explanation seems to me preferable. Is not this very idiom the basis of the Talmudical use of ל as a preformative of the Future?

§ 51. *Peculiar mode of designating certain finite tenses.*

1. A Pluperfect is formed, in the later Targums, by prefixing הֲוָא to the Praeter; e. g. הֲוָא נְפַק *he had gone out.* The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing עֲתִיד [*ready*] to the Inf. with לְ; e. g. עֲתִיד יְיָ לְאִתְפְּרַע, *Jehovah is about to punish*, i. e. *will speedily punish;* by הֲוָא; e. g. וַהֲוַת שִׁמְשָׁא לְמֵעַל Gen. 15 : 12, *the sun was just about setting.* In the latter construction, the sense of the Inf. active sometimes

becomes passive; e. g. Deut. 31 : 17, יִהוֹן לְמֵיכַל *they shall speedily be destroyed.*

§ 52. *Use of the Imperative and Infinitive.*

1. Of two Imperatives connected by ו, the second must often be rendered by the Future, being a promise, of which the first was the condition. So in English we say *Do and live*, i. e. If ye will do, ye shall live.

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) לְ, is more frequent than in Hebrew; e. g. Ex. 2 : 15, בְּעָא לְמִקְטַל *he sought to kill;* Gen. 29 : 7, לָא אִידָּן לְמִכְנַשׁ *it is not time to collect.* לְ is sometimes omitted, especially when the Infinitive is governed by a noun; as Josh. 10 : 27, עִדָּן מֵיעַל שִׁמְשָׁא, *the time of sunset.*

In other respects these moods are employed as in Hebrew

§ 53. *Use of Participles.*

1. Participles joined (*a*,) *To the substantive verb*, indicate generally the Imperfect; as חָזֵה הֲוֵית Dan. 2 : 31, *Thou sawest* [or, *wast looking;*] also with the Future, לָא קָרְאָן תֶּהֶוְיָן Ruth 1 : 20, *Ye shall not call* [*be* in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (*b*) Joined to the personal pronouns and אִית, they designate *generally* the Present tense; sometimes others; e. g. דָּחֵיל אֲנָא Gen. 32 : 11, *I was afraid,* אִם אִיתָךְ פָּרֵיק Judg. 6 : 36, *if thou wilt save.*

Note. Sometimes the subst. verb is omitted in this construction; e. g. Job 1 : 13. בְּנוֹי אָכְלִין וְשָׁתַיִן *his sons* (were) *eating and drinking.*

2. Participles govern nouns; either, (*a*) In the Genitive, the participle being in the construct state; as אָכְלֵי פָּתוֹרָךְ 1 K. 2 : 7, *those who eat at thy table;* or, (*b*) In the

case governed by the verb from which they are derived; as פָּרִיסָן גַּדְפֵּיהוֹן Ex. 25 : 20, *stretching out their wings.*

§ 54. *Optative mood.*

This is indicated in Chaldee, either,

a. By the simple future (compare § 50;) or,

b. By questions expressing desire; e. g. Judg. 9 : 29, מַן יִמְסַר יָת עַמָּא *who will deliver this people* to me? i. e. would that this people were under my control. Especially is the formula מַן יִתֵּן (comp. Heb. מִי יִתֵּן) employed in this optative sense; e. g. Deut. 28 : 67, מַן יִתֵּן צַפְרָא, *Oh that it were evening*, lit. *who will give evening?*

c. By לְוַי with the Future, when the wish respects future time; as לְוַי יִתְקַיֵּם קֳדָמָךְ, *may he stand before thee!* Gen. 17 : 18.—With the Praeter when the wish regards time past; e. g. Num. 20 : 3, לְוַי דְּמִיתְנָא, *Oh that we had died!*

§ 55. *Agreement of the verb with its subject.*

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Stuart's Heb. Gram. § 479, seq. Conant's Gesenius, §§ 146–148.

2. When a verb has several predicates it is *generally* put in the plural. Sometimes however, especially when the verb precedes the predicates, it is singular; so Gen. 8 : 16. Num. 20 : 11.

§ 56. *Impersonal verbs and verbs with indefinite Nominatives.*

1. Impersonal verbs are, as in Hebrew, simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30 : 6, עָקַת לְדָוִד, *David was distressed.*

2. To express the idea of a verb with an indefinite Nominative;

(*a*) The 3d person singular is sometimes employed exactly as in impersonal verbs; e. g. אֲמַר לְיוֹסֵף *said* (some one) *to Joseph;*

(*b*) The 3d pers. plur.; which frequently *must be*

rendered by the passive; e. g. Dan. 4 : 13, [English Version 4 : 16,] לִבְבֵהּ יְשַׁנּוֹן *let his heart be changed*, lit. *let them change his heart.*

(*c*) The 2d per. sing. sometimes expresses the same idea, Is. 41 : 12.

(*d*) Also the plur. Part.; as אָמְרִין Dan. 3 : 4, *it is spoken.*

§ 57. *Regimen of Verbs.*

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Stuart's Heb. Gr. §§ 508—513. Conant's Gesenius, §§ 138—140.

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew, two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אוֹסֵיף *to add*, for *again*, *more*; אוֹטֵיב *to make good*, for *well*; קַדֵּם *to precede*, for *before*; תּוּב *to return*, for *again*; אוֹחִי *to hasten*, for *quickly*; e. g. תָּב וַחֲפַר יָת בֵּירָא, Isaac *digged again* (lit. returned and digged) *the wells*, Gen. 26 : 18.

So in English we say, *make haste and come*, for *come quickly.*

§ 59. *Constructio praegnans and Ellipsis.*

1. *Constructio praegnans.* Comp. Stuart's Heb. Gr. § 566. Conant's Gesenius, § 141. וְשַׁנִּי לֵיהּ יְיָ לִבָּא אוֹחֲרָנָא, *and Jehovah changed* (his heart and gave) *to him another heart.* 1 Sam. 10 : 9.

2. *Ellipsis* is not frequent, except of the substantive verb. Ps. 120 : 7, אֲנָא שְׁלָם הִנּוּן לִקְרָבָא, *I* (desire) *peace*, *they* (are) *for war.*

CHAPTER III.

SYNTAX OF NOUNS.

§ 60. *Designation of Cases.*

1. The Genitive is indicated,

(*a*) As in Hebrew, by the const. state of the preceding noun; e. g. מִלֵּי מַלְכָּא *the words of the king.*

(*b*) By the prefix דְ (or דִּי,) in which case the preceding word is ordinarily in the emphatic state; e. g. מַלְכָּא דְאַרְעָא *the king of the earth,* שַׁלִּיטָא דִּי מַלְכָּא *the king's captain*, Dan. 2 : 15.

(*c*) In designations of time, by לְ; e. g. יוֹמָא לְיַרְחָא Gen. 8 : 5, *the day of the month;* 2 Kings 12 : 1, בִּשְׁנַת שְׁבַע לְיֵהוּא *in the seventh year of Jehu.*

Note 1. The case *b.* may be compared with the Hebrew אֲשֶׁר לְ, and דִּי be regarded as a real relative; thus שַׁלִּיטָא דִּי מַלְכָּא might be rendered *the captain who* (belonged to) *the king.* מַלְכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דִּי in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1 : 9, מִשְׁתְּיָא נְשַׁיָּא *banquet of the women.* In some instances, on the other hand, the characteristic of the Genitive case (דְ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1 : 10, the collections of water קְרָא יַמֵּי, *he called seas.*

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs;) or יַת (i. q. Heb. אֵת;) or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun; e. g. Dan. 3:5, צְלֵם דַּהֲבָא *an image of gold*, i. e. *a golden image*.

Note 1. Sometimes the first noun qualifies the second; e. g. בִּתְקוֹף יַד *with a strong hand*—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like מָרֵי חֶלְמַיָּא Gen. 37:19, lit. *master of dreams*, i. e. interpreter of dreams; בַּר שַׁתָּא *son of a year*, i. e. a year old.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of;* e. g. סַמִּיקֵי חֵיזוּ *ruddy in respect to complexion*, or *of a ruddy complexion*, Lam. 4:7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ בְּ.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with לְ signifying *quoad*,) is employed as in Hebrew. Comp. Stuart's Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12:7, Jephthah was buried, בְּקִרְוֵי גִלְעָד, *in* one of *the cities of Gilead;* Gen. 8:4, *The ark rested on* one of *the mountains*, etc.

2. מָרִין and רִבּוֹנִין are employed as plurals of excellence or respect. On the other hand אֱלָהִין has always a plural sense. In the biblical Chaldee only, occurs עֶלְיוֹנִין, *the Most High*, as a name of God, Dan. 7:15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with תְּרֵין.

4. The immediate repetition of a noun indicates,

a. Multitude. Gen. 14:10, בֵּירִין בֵּירִין *many wells.*

b. Partition or separation, expressed by *each*, etc.; as Gen. 32:16, עֶדְרָא עֶדְרָא *each particular herd;* Esth. 3:4, יוֹמָא וְיוֹמָא *every day.*

§ 63. *Construction of Adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Stuart's Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives *used as simple epithets*, follow their nouns.

4. The *neuter gender* is usually expressed by feminine adjectives; Ps. 27 : 4, חֲדָא בְּעֵיתִי *one thing* have I desired.

5. An adjective is put *in the construct state* before a noun expressing the thing in respect to which the quality is affirmed; e. g. Prov. 16 : 19, שְׁפַל רוּחַ *of a humble spirit*, lit. humble of spirit.

§ 64. *Comparison of Adjectives.*

1. The *comparative* is formed, either

(*a*) By מִן simply, as in Hebrew; or

(*b*) By inserting יוֹתֵר or יַתִּיר (*abundant*, but here in the sense of *more*) before מִן; e. g. Ps. 119 : 103. בְּסִימָן יַתִּיר מִן דּוּבְשָׁא *sweeter than honey*, lit. sweet more than etc.

2. The *superlative* is designated as in Hebrew. Thus שְׁפַל אֲנָשִׁים Dan. 4 : 14, *the basest of men;* שְׁמֵי שְׁמַיָּא Lev. 24 : 9, *the highest heaven;* etc.

§ 65. *Numerals.*

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8 : 10, שִׁבְעָא יוֹמִין. Dan. 3 : 25, גֻּבְרִין אַרְבְּעָא.

2. From 11 to 100 the numerals *precede* the substantive in the plural. Jud. 11 : 33, עֶשְׂרִין קִרְוִין. But the *tens* sometimes follow their substantives. Gen. 32 : 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8 : 63, תּוֹרֵי תַּרְתֵּין וְעֶשְׂרִין רִבּוֹא 220,000 *oxen*. Comp. § 60. 1. note 3.

Note 2. When יָת precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1 : 16, יָת תְּרֵין נְהוֹרַיָּא *the two great lights*.

Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37 : 28, בְּעֶסְרִין כְּסַף *for* 20 (shekels) *of silver*. So in designations of time, יוֹמָא is still more frequently omitted. Comp. Gen. 8 : 13, Lev. 23 : 32.

3. Instead of the ordinals from 1 to 10 the cardinals are not unfrequently employed. Gen. 8 : 13, בְּחַד לְיַרְחָא, *on the first of the month*. 2 K. 12 : 1, בִּשְׁנַת שְׁבַע לְיֵהוּא *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without ו; as שִׁבְעָא שִׁבְעָא *by sevens*. תְּרֵין תְּרֵין *two and two, by pairs*. Gen. 7 : 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing חַד to the cardinals; e. g. Dan. 3 : 19, חַד שִׁבְעָה, *seven fold.*

b. Those of repetition. These are expressed, precisely as in English, by *times,* זִמְנִין; as Josh. 6 : 3, חֲדָא זִמְנָא, *one time, once.* Ex. 34 : 23, זִמְנִין תְּלָת *three times,* etc.

CHAPTER IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28 : 43, לְתַחְתָּא לְתַחְתָּא *very low;*

b. Repetition or continuation. Ex. 23 : 30, זְעֵיר זְעֵיר *by little and little.*

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18 : 4, זְעֵיר מַיָּא *a little water.*

3. Adverbs sometimes take prepositions before them; e. g. בְּאִדַּיִן instead of אִדַּיִן simply. Comp. Gesenius' Lehrgeb. p. 828.

Note. In the last three cases, 1. *b*, 2 and 3, these adverbs may be regarded as real nouns. Thus זְעֵיר מַיָּא *a small quantity* of water, בְּאִדַּיִן at *that time.* And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between לָא and לֵית, as in Hebrew between לֹא and אַיִן; *the latter,* in both languages, *implying the substantive verb.*

2. כֹּל . . . לָא *none, nobody, nothing.* So in Hebrew. Compare Gesenius' Heb. Lex. word לֹא.

3. In oaths or strong declarations, אִן or אִם, *if,* takes the place of a direct negative. Thus Is. 62 : 8. אִם אֶתֵּן *I will not give,* lit. if I will give. So אִם לָא *affirmatively,* Josh. 14 : 9.

4. "That—not" is sometimes expressed by מִל before the Inf. e. g. Lev. 26 : 19. I will make the heavens strong as iron above you מִלְאַחְתָא מִטְרָא, *that they may not send down rain,* (lit. *from that they should,* etc.) For the signification of לְ alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative Particles.*

1. The direct question is indicated by הֲ, or has no peculiar designation.

2. The double interrogation is generally expressed by אִם . . . . הֲ; e. g. Num. 13 : 20. הֲטָבָא אִם בִּישָׁא, *whether good or bad.* 1 K. 22 : 15. . . . . הֲנִזֵּיל אִם נִתְמְנַע, *shall we go up* to Ramoth Gilead to battle, *or shall we forbear?*

3. The question with הֲלָא, being employed simply to excite attention, is frequently better rendered by *behold!* Comp. הֲלֹא under the word לֹא in Gesenius' Heb. Lex. Thus Deut. 11 : 30, הֲלָא אִנּוּן בְּעִבְרָא דְיַרְדְּנָא *behold they are on the other side Jordan*, lit. *are they not*, etc. So also the frequent expression, הֲלָא אִנּוּן כְּתִיבִין *behold they are written.*

PARADIGMS.

Paradigms of verbs, nouns, and numeral adjectives are here subjoined, accompanied by references to the corresponding sections in the Grammar

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קְטַל	אֶתְקְטֵל or טַל	קַטֵּל
	3 f.	קֶטְלַת	אֶתְקַטְלַת	קַטְּלַת
	2 m.	קְטַלְתְּ or תָּא	אֶתְקְטֵלְתְּ	קַטֵּלְתְּ or תָּא
	2 f.	קְטַלְתְּ	אֶתְקְטֵלְתְּ	קַטֵּלְתְּ
	1 c.	קֶטְלֵת	אֶתְקַטְלֵת	קַטְּלֵת
Pl.	3 m.	קְטַלוּ	אֶתְקְטֵלוּ	קַטֵּלוּ
	3 f.	קְטַלָא	אֶתְקְטֵלָא	קַטֵּלָא
	2 m.	קְטַלְתּוּן	אֶתְקְטֵלְתּוּן	קַטֵּלְתּוּן
	2 f.	קְטַלְתֵּין	אֶתְקְטֵלְתֵּין	קַטֵּלְתֵּין
	1 c.	קְטַלְנָא	אֶתְקְטֵלְנָא	קַטֵּלְנָא
Inf.		מִקְטַל	אֶתְקְטָלָא	קַטָּלָא
Imp.	2 m.	קְטֻל	אֶתְקְטֵל	קַטֵּל
	2 f.	קְטֻלִי	אֶתְקְטֵלִי	קַטֵּלִי
Pl.	2 m.	קְטֻלוּ	אֶתְקְטֵלוּ	קַטֵּלוּ
	2 f.	קְטֻלְנָא	אֶתְקְטֵלְנָא	קַטֵּלְנָא
Fut.	3 m.	נֶקְטֻל	נֶתְקְטֵל	נְקַטֵּל
	3 f.	תֶּקְטֻל	תֶּתְקְטֵל	תְּקַטֵּל
	2 m.	תֶּקְטֻל	תֶּתְקְטֵל	תְּקַטֵּל
	2 f.	תֶּקְטְלִין	תֶּתְקַטְלִין	תְּקַטְּלִין
	1 c.	אֶקְטֻל	אֶתְקְטֵל	אֲקַטֵּל
Pl.	3 m.	נֶקְטְלוּן	נֶתְקַטְלוּן	נְקַטְּלוּן
	3 f.	נֶקְטְלָן	נֶתְקַטְלָן	נְקַטְּלָן
	2 m.	תֶּקְטְלוּן	תֶּתְקַטְלוּן	תְּקַטְּלוּן
	2 f.	תֶּקְטְלָן	תֶּתְקַטְלָן	תְּקַטְּלָן
	1 c.	נֶקְטֻל	נֶתְקְטֵל	נְקַטֵּל
1 Part.	m.	קָטֵל		מְקַטֵּל
	f.	קָטְלָא		מְקַטְּלָא
2 Part.	m.	קְטִיל	מֶתְקְטֵל	מְקַטַּל
	f.	קְטִילָא	מֶתְקַטְלָא	מְקַטְּלָא

Ithpaal.	Aphel.	Ittaphal.
אִתְקַטַּל	אַקְטֵל	אִתַּקְטַל
אִתְקַטְּלַת	אַקְטְלַת	אִתַּקְטְלַת
אִתְקַטַּלְתָּ	אַקְטֵלְתָּ or תָּא	אִתַּקְטַלְתָּ
אִתְקַטַּלְתְּ	אַקְטֵלְתְּ	אִתַּקְטַלְתְּ
אִתְקַטְּלֵית	אַקְטְלֵית	אִתַּקְטְלֵית
אִתְקַטַּ֫לוּ	אַקְטֵ֫לוּ	אִתַּקְטַ֫לוּ
אִתְקַטַּ֫לָא	אַקְטֵ֫לָא	אִתַּקְטַ֫לָא
אִתְקַטַּלְתּוּן	אַקְטֵלְתּוּן	אִתַּקְטַלְתּוּן
אִתְקַטַּלְתֵּן	אַקְטֵלְתֵּן	אִתַּקְטַלְתֵּן
אִתְקַטַּ֫לְנָא	אַקְטֵ֫לְנָא	אִתַּקְטַ֫לְנָא
אִתְקַטָּלָא	אַקְטָלָא	אִתַּקְטָלָא
אִתְקַטַּל	אַקְטֵל	אִתַּקְטַל
אִתְקַטַּ֫לִי	אַקְטִ֫לִי	אִתַּקְטַ֫לִי
אִתְקַטַּ֫לוּ	אַקְטִ֫לוּ	אִתַּקְטַ֫לוּ
אִתְקַטַּ֫לְנָא	אַקְטֵ֫לְנָא	אִתַּקְטַ֫לְנָא
יִתְקַטַּל	יַקְטֵל	יִתַּקְטַל
תִּתְקַטַּל	תַּקְטֵל	תִּתַּקְטַל
תִּתְקַטַּל	תַּקְטֵל	תִּתַּקְטַל
תִּתְקַטְּלִין	תַּקְטְלִין	תִּתַּקְטְלִין
אֶתְקַטַּל	אַקְטֵל (אֲהַקְטֵל)	אֶתַּקְטַל
יִתְקַטְּלוּן	יַקְטְלוּן	יִתַּקְטְלוּן
יִתְקַטְּלָן	יַקְטְלָן	יִתַּקְטְלָן
תִּתְקַטְּלוּן	תַּקְטְלוּן	תִּתַּקְטְלוּן
תִּתְקַטְּלָן	תַּקְטְלָן	תִּתַּקְטְלָן
נִתְקַטַּל	נַקְטֵל	נִתַּקְטַל
	מַקְטֵל	
	מַקְטְלָא	
מִתְקַטַּל	מַקְטַל	מִתַּקְטַל
מִתְקַטְּלָא	מַקְטְלָא	מִתַּקְטְלָא

Suffixes.	*Sing.*	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Pr.	3 m.	קְטַלַנִי	קְטַלָךְ	קְטַלֵךְ	קְטַלֵה	קְטַלָה
	3 f.	קְטַלַתְנִי	קְטַלְתָּךְ	קְטַלְתֵּךְ	קְטַלְתֵּה	קְטַלְתָּה
	2 m.	קְטַלְתַּנִי	&c. Same as 3 f. except that it does not take			
	2 f.	קְטַלְתִּינִי	———	———	קְטַלְתִּיהִי	קְטַלְתִּיהָ
	1 c.	———	קְטַלְתָּךְ	קְטַלְתֵּךְ ـــכִי	קְטַלְתֵּה	קְטַלְתָּה
Pl.	3 m.	קְטַלוּנִי	קְטַלוּךְ	קְטַלוּךְ	קְטַלוּהִי	קְטַלוּהָ
	2 m.	קְטַלְתּוּנִי נַנִי	———	———	קְטַלְתּוּנֵה	קְטַלְתּוּנָה
	1 c.	———	קְטַלְנָךְ	קְטַלְנֵךְ	קְטַלְנָהִי	קְטַלְנָהָא
Inf.		מִקְטְלִי ـــנִי	מִקְטְלָךְ	מִקְטְלֵךְ ـــיךְ	מִקְטְלֵה והִי	מִקְטְלָה
	Inf. with נ epenth.	מִקְטְלַנִּי	מִקְטְלִנָּךְ	מִקְטְלִנֵּךְ	מִקְטְלִנֵּה	מִקְטְלִנָּה
Fut.	3 m.	———	———	יִקְטְלֵיךְ	יִקְטְלֵה	———
	3 m. with נ epenth.	יִקְטְלַנַּנִי	יִקְטְלִנָּךְ	יִקְטְלִנֵּךְ ـנֵּכִי	יִקְטְלִנֵּה	יִקְטְלִנָּה
Pl.	3 m.	יִקְטְלוּנַּנִי	יִקְטְלוּנָּךְ	יִקְטְלוּנֵּךְ ונֵּכִי	יִקְטְלוּנֵּה	יִקְטְלוּנָּה
Imp.	2 m.	קְטֻלַי ـنִי ـנִי	———	———	קְטֻלֵה	קְטֻלָה ـהָא
	2 m. with נ epenth.	קְטֻלַנַּנִי	———	———	קְטֻלִנֵּה	קְטֻלִנָּה
	2 f.	קְטֻלִינִי	———	———	קְטֻלִיהִי	קְטֻלִיהָא
Pl.	2 m.	קְטֻלוּנִי נַנִי	———	———	קְטֻלוּהִי	קְטֻלוּהָא
	2 f.	קְטֻלְנָנִי	———	———	קְטֻלְנָהִי	קְטֻלְנָהָא
Pa. Praet.		קַטְּלַנִי	קַטְּלָךְ	קַטְּלֵךְ	קַטְּלֵה	קַטְּלָה
Inf.		קַטָּלוּתִי	קַטָּלוּתָךְ	קַטָּלוּתֵךְ	קַטָּלוּתֵה	קַטָּלוּתָה

Plur. 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קְטַלְנָא	קְטַלְכוֹן	קְטַלְכֵן	קַטְלִנּוּן	קַטְלִנֵּן
קְטַלְתְּנָא	קְטַלְתְּכוֹן	קְטַלְתְּכֵן	קְטַלְתִּנּוּן	קְטַלְתִּנֵּן

suffixes of the second person.

קְטַלְתִּינָא	—	—	קְטַלְתִּינוּן	קְטַלְתִּינֵן
—	קְטַלְתְּכוֹן	קְטַלְתְּכֵן	קְטַלְתִּנּוּן	קְטַלְתִּנֵּן
קַטְלוּנָא נָן	קַטְלוּנְכוֹן	קַטְלוּנְכֵן	קַטְלוּנוּן	קַטְלוּנֵן
קְטַלְתּוּנָא נָנָא	—	—	קְטַלְתּוּנוּן	קְטַלְתּוּנֵן
—	קְטַלְנָכוֹן	קְטַלְנָכֵן	קְטַלְנָנוּן	קְטַלְנָנֵן
מִקְטְלָנָא	מִקְטְלָכוֹן	מִקְטְלָכֵן	מִקְטְלָהוֹן	מִקְטְלָהֵן
מִקְטְלִנָּנָא	מִקְטְלִנְכוֹן	מִקְטְלִנְכֵן	מִקְטְלִנּוּן	מִקְטְלִנֵּן
—	—	—	—	—
יִקְטְלִנָּנָא	יִקְטְלִנְכוֹן	יִקְטְלִנְכֵן	יִקְטְלִנּוּן	יִקְטְלִנֵּן
יִקְטְלוּנָּנָא	יִקְטְלוּנְכוֹן	יִקְטְלוּנְכֵן	יִקְטְלוּנּוּן	יִקְטְלוּנֵּן
קְטֻלְנָא	—	—	—	—
—	—	—	קְטֻלִנּוּן	קְטֻלִנֵּן
קְטֻלִינָא	—	—	קְטֻלִינוּן	קְטֻלִינֵן
קְטֻלוּנָא	—	—	קְטֻלוּנוּן	קְטֻלוּנֵן
קְטֻלְנָנָא	—	—	קְטֻלְנָנוּן	קְטֻלְנָנֵן
קַטְּלָנָא	קַטְּלָכוֹן	קַטְּלָכֵן	קַטְּלִנּוּן	קַטְּלִנֵּן
קַטָּלוּתָנָא	קַטָּלוּתְכוֹן	קַטָּלוּתְכֵן	קַטָּלוּתְהוֹן	קַטָּלוּתְהֵן

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נְפַק	אַפֵּק	אִתַּפַּק
	3 f.	נִפְקַת	אַפְּקַת	אִתַּפְּקַת
	2 m.	נְפַקְתְּ or תָּא	אַפֵּקְתְּ	אִתַּפַּקְתְּ
	2 f.	נְפַקְתְּ	אַפֵּקְתְּ	אִתַּפַּקְתְּ
	1 c.	נִפְקֵת	אַפְּקֵת	אִתַּפְּקֵת
Pl.	3 m.	נְפַ֫קוּ	אַפֵּ֫קוּ	אִתַּפַּ֫קוּ
	3 f.	נְפַ֫קָא	אַפֵּ֫קָא	אִתַּפַּ֫קָא
	2 m.	נְפַקְתּוּן	אַפֵּקְתּוּן	אִתַּפַּקְתּוּן
	2 f.	נְפַקְתֵּן	אַפֵּקְתֵּן	אִתַּפַּקְתֵּן
	1 c.	נְפַקְנָא	אַפֵּ֫קְנָא	אִתַּפַּ֫קְנָא
Inf.		מִפַּק	אַפָּקָא	אִתַּפָּקָא
Imp.	2 m.	פֻּק , פַּק	אַפֵּק	אִתַּפַּק
	2 f.	פֻּ֫קִי	אַפֵּ֫קִי	אִתַּפַּ֫קִי
Pl.	2 m.	פֻּ֫קוּ	אַפֵּ֫קוּ	אִתַּפַּ֫קוּ
	2 f.	פֻּ֫קְנָא	אַפֵּ֫קְנָא	אִתַּפַּ֫קְנָא
Fut.	3 m.	יִפֻּק , יִפַּק	יַפֵּק	יִתַּפַּק
	3 f.	תִּפֻּק	תַּפֵּק	תִּתַּפַּק
	2 m.	תִּפֻּק	תַּפֵּק	תִּתַּפַּק
	2 f.	תִּפְּקִין	תַּפְּקִין	תִּתַּפְּקִין
	1 c.	אֶפֻּק	אַפֵּק	אֶתַּפַּק
Pl.	3 m.	יִפְּקוּן	יַפְּקוּן	יִתַּפְּקוּן
	3 f.	יִפְּקָן	יַפְּקָן	יִתַּפְּקָן
	2 m.	תִּפְּקוּן	תַּפְּקוּן	תִּתַּפְּקוּן
	2 f.	תִּפְּקָן	תַּפְּקָן	תִּתַּפְּקָן
	1 c.	נִפֻּק	נַפֵּק	נִתַּפַּק
1 Part.	m.	נָפֵק	מַפֵּק	
	f.	נָפְקָא	מַפְּקָא	
2 Part.	m.	נְפִיק	מַפַּק	מִתַּפַּק
	f.	נְפִיקָא	מַפְּקָא	מִתַּפְּקָא

Par. IV. Verbs Ayin doubled. § 19.

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	דַּק	אַדֵּק	אִתַּדַּק
	3 f.	דַּקַּת	אַדֶּקַּת	אִתַּדְּקַת
	2 m.	דַּקְתְּ תָּ	אַדֵּקְתְּ	אִתַּדַּקְתְּ
	2 f.	דַּקְתְּ	אַדֵּקְתְּ	אִתַּדַּקְתְּ
	1 c.	דַּקֵּת	אַדֵּקֵת	אִתַּדְּקֵת
Pl.	3 m.	דַּקּוּ	אַדִּקּוּ	אִתַּדַּקּוּ
	3 f.	דַּקָּא	אַדֵּקָא	אִתַּדַּקָא
	2 m.	דַּקְתּוּן	אַדֵּקְתּוּן	אִתַּדַּקְתּוּן
	2 f.	דַּקְתֵּין	אַדֵּקְתֵּין	אִתַּדַּקְתֵּין
	1 c.	דַּקְנָא	אַדֵּקְנָא	אִתַּדַּקְנָא
Inf.		מִדַּק	אַדָּקָא	אִתַּדָּקָא
Imp.	2 m.	דּוֹק	אַדֵּק	אִתַּדַּק
	2 f.	דּוֹקִי	אַדִּקִי	אִתַּדַּקִי
Pl.	2 m.	דּוֹקוּ	אַדִּקוּ	אִתַּדַּקוּ
	2 f.	דּוֹקְנָא	אַדֵּקְנָא	אִתַּדַּקְנָא
Fut.	3 m.	יְדוֹק	יַדֵּק	יִתַּדַּק
	3 f.	תְּדוֹק	תַּדֵּק	תִּתַּדַּק
	2 m.	תְּדוֹק	תַּדֵּק	תִּתַּדַּק
	2 f.	תְּדֻקִין	תַּדְּקִין	תִּתַּדְּקִין
	1 c.	אֶדּוֹק	אַדֵּק	אֶתַּדַּק
Pl.	3 m.	יְדֻקּוּן	יַדְּקוּן	יִתַּדְּקוּן
	3 f.	יְדֻקָן	יַדְּקָן	יִתַּדְּקָן
	2 m.	תְּדֻקּוּן	תַּדְּקוּן	תִּתַּדְּקוּן
	2 f.	תְּדֻקָן	תַּדְּקָן	תִּתַּדְּקָן
	1 c.	נְדוֹק	נַדֵּק	נִתַּדַּק
1 Part.	m.	דָּקֵק	מַדֵּק	
	f.	דָּקְקָא	מַדְּקָא	
2 Part.	m.	דְּקִיק	מַדַּק	מִתַּדַּק
	f.	דְּקִיקָא	מַדְּקָא	מִתַּדְּקָא

Par. V. Verbs פ״נ. § 20.

Peal.	Pr.	יְלַד
	&c. reg.	
	Inf.	מֵילַד
	Imp.	לֵד
		(הַב הֲבִי)
	Fut.	יֵילֵד
	1 Part.	יָלֵד
	2 Part.	יְלִיד
Ithpeel.		אִתְיְלֵד
Paël.	Pr.	יַלֵּד
	Fut.	יְיַלֵּד
Ithpaal.		אִתְיַלַּד
Aphel.		אוֹלִיד
	Fut.	יוֹלִיד

Par. VI. Verbs פ״י. § 20.

Peal.	Pr.	יְטַב
	Fut.	יִיטַב
Paël.	Pr.	יַטֵּב
	Fut.	יְיַטֵּב
Aph.	Pr.	אֵיטִיב
	Inf.	אֵיטָבָא
	Fut.	יֵיטִיב

		Peal.	Ithpeel.	Pael.	Ithpaal.
Praet.	3 m.	קָם	אֶתְקָם	קַיֵּם	אֶתְקַיַּם
	3 f.	קָמַת	אֶתְקָמַת	קַיְּמַת	אֶתְקַיְּמַת
	2 m.	קָמְתְּ תָּ	אֶתְקָמְתְּ	קַיֵּמְתְּ	אֶתְקַיַּמְתְּ
	2 f.	קָמְתְּ	אֶתְקָמְתְּ	קַיֵּמְתְּ	אֶתְקַיַּמְתְּ
	1 c.	קָמֶת or קָמֵת	אֶתְקָמֶת	קַיְּמֶת	אֶתְקַיְּמֶת
Pl.	3 m.	קָמוּ	אֶתְקָמוּ	קַיֵּמוּ	אֶתְקַיַּמוּ
	3 f.	קָמָא	אֶתְקָמָא	קַיֵּמָא	אֶתְקַיַּמָא
	2 m.	קַמְתּוּן	אֶתְקַמְתּוּן	קַיֵּמְתּוּן	אֶתְקַיַּמְתּוּן
	2 f.	קַמְתֵּין	אֶתְקַמְתֵּין	קַיֵּמְתֵּין	אֶתְקַיַּמְתֵּין
	1 c.	קַמְנָא	אֶתְקַמְנָא	קַיֵּמְנָא	אֶתְקַיַּמְנָא
Inf.		מְקָם (מְקוּם)	אֶתְקָמָא	קַיָּמָא	אֶתְקַיָּמָא
Imp.	2 m.	קוּם	אֶתְקָם	קַיֵּם	אֶתְקַיַּם
	2 f.	קוּמִי	אֶתְקָמִי	קַיֵּמִי	אֶתְקַיַּמִי
Pl.	2 m.	קוּמוּ	אֶתְקָמוּ	קַיֵּמוּ	אֶתְקַיַּמוּ
	2 f.	קוּמֵינָא	אֶתְקָמֵינָא	קַיֵּמֵינָא	אֶתְקַיַּמֵינָא
Fut.	3 m.	נְקוּם	נֶתְקָם	נְקַיֵּם	נֶתְקַיַּם
	3 f.	תְּקוּם	תֶּתְקָם	תְּקַיֵּם	תֶּתְקַיַּם
	2 m.	תְּקוּם	תֶּתְקָם	תְּקַיֵּם	תֶּתְקַיַּם
	2 f.	תְּקוּמִין	תֶּתְקָמִין	תְּקַיְּמִין	תֶּתְקַיְּמִין
	1 c.	אֱקוּם	אֶתְקָם	אֲקַיֵּם	אֶתְקַיַּם
Pl.	3 m.	נְקוּמוּן	נֶתְקָמוּן	נְקַיְּמוּן	נֶתְקַיְּמוּן
	3 f.	נְקוּמָן	נֶתְקָמָן	נְקַיְּמָן	נֶתְקַיְּמָן
	2 m.	תְּקוּמוּן	תֶּתְקָמוּן	תְּקַיְּמוּן	תֶּתְקַיְּמוּן
	2 f.	תְּקוּמָן	תֶּתְקָמָן	תְּקַיְּמָן	תֶּתְקַיְּמָן
	1 c.	נְקוּם	נֶתְקָם	נְקַיֵּם	נֶתְקַיַּם
1 Part.	m.	קָאֵם , קָיֵם		מְקַיֵּם	
	f.	קָיְמָא		מְקַיְּמָא	
2 Part.	m.	קִים	מֶתְקָם	מְקַיַּם	מֶתְקַיַּם
	f.	קִימָא	מֶתְקָמָא	מְקַיְּמָא	מֶתְקַיְּמָא

Aphel.	Ittaphal.	Polel.	Ithpolal.
אֲקִים	אִתְּקִים	קוֹמֵם	אִתְקוֹמַם
אֲקִימַת (קַ)	אִתְּקִימַת	קוֹמְמַת	אִתְקוֹמְמַת
אֲקֵימְתָּ תָּ	אִתְּקֵימְתָּ	קוֹמֵ֫מְתָּ	אִתְקוֹמַ֫מְתָּ
אֲקֵימְתְּ	אִתְּקֵימְתְּ	קוֹמֵמְתְּ	אִתְקוֹמַמְתְּ
אֲקִימֵת (קֵ)	אִתְּקִימֵת	קוֹמְמֵת	אִתְקוֹמְמֵת
אֲקִ֫ימוּ	אִתְּקִ֫ימוּ	קוֹמְמוּ	אִתְקוֹמַ֫מוּ
אֲקִ֫ימָא	אִתְּקִ֫ימָא	קוֹמְמָא	אִתְקוֹמַ֫מָא
אֲקֵימְתּוּן	אִתְּקֵימְתּוּן	קוֹמֵמְתּוּן	אִתְקוֹמַמְתּוּן
אֲקֵימְתֵּין	אִתְּקֵימְתֵּין	קוֹמֵמְתֵּין	אִתְקוֹמַמְתֵּין
אֲקֵ֫ימְנָא	אִתְּקֵ֫ימְנָא	קוֹמֵ֫מְנָא	אִתְקוֹמַ֫מְנָא
אֲקָמָא	אִתְּקָמָא	קוֹמָמָא	אִתְקוֹמָמָא
אֲקִים	אִתְּקִים	קוֹמֵם	אִתְקוֹמַם
אֲקִ֫ימִי	אִתְּקִ֫ימִי	קוֹמֵ֫מִי	אִתְקוֹמַ֫מִי
אֲקִ֫ימוּ	אִתְּקִ֫ימוּ	קוֹמֵ֫מוּ	אִתְקוֹמַ֫מוּ
אֲקֵ֫ימְנָא	אִתְּקֵ֫ימְנָא	קוֹמֵ֫מְנָא	אִתְקוֹמַ֫מְנָא
יְקִים	יִתְּקִים	יְקוֹמֵם	יִתְקוֹמַם
תְּקִים	תִּתְּקִים	תְּקוֹמֵם	תִּתְקוֹמַם
תְּקִים	תִּתְּקִים	תְּקוֹמֵם	תִּתְקוֹמַם
תְּקִימִין	תִּתְּקִימִין	תְּקוֹמְמִין	תִּתְקוֹמְמִין
אֲקִים	אֶתְּקִים	אֲקוֹמֵם	אֶתְקוֹמַם
יְקִימוּן	יִתְּקִימוּן	יְקוֹמְמוּן	יִתְקוֹמְמוּן
יְקִימָן	יִתְּקִימָן	יְקוֹמְמָן	יִתְקוֹמְמָן
תְּקִימוּן	תִּתְּקִימוּן	תְּקוֹמְמוּן	תִּתְקוֹמְמוּן
תְּקִימָן	תִּתְּקִימָן	תְּקוֹמְמָן	תִּתְקוֹמְמָן
נְקִים	נִתְּקִים	נְקוֹמֵם	נִתְקוֹמַם
מְקִים		מְקוֹמֵם	
מְקִימָא		מְקוֹמְמָא	
מְקָם	מִתְּקִים	מְקוֹמַם	מִתְקוֹמַם
מְקָמָא	מִתְּקִימָא	מְקוֹמְמָא	מִתְקוֹמְמָא

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	גְּלָא —ִי —ֵי	אִתְגְּלִי	גַּלִּי
	3 f.	גְּלָת	אִתְגְּלִיַת	גַּלִּיַת —ִיאַת
	2 m.	גְּלַ֫יתָ —ִיתָ	אִתְגְּלַ֫יתָ	גַּלִּיתָ
	2 f.	גְּלַית —ִיתְ	אִתְגְּלֵית	גַּלִּית
	1 c.	גְּלֵית —ִיתִי	אִתְגְּלֵית	גַּלֵּית —ִיתִי
Pl.	3 m.	גְּלוֹ	אִתְגְּלִיו	גַּלִּיו —ִיאוּ
	3 f.	גְּ֫לָאָה	אִתְגְּ֫לִיָא	גַּ֫לִּיָא
	2 m.	גְּלֵיתוּן	אִתְגְּלֵיתוּן	גַּלִּיתוּן (לֵּ)
	2 f.	גְּלֵיתֵין	אִתְגְּלֵיתֵין	גַּלִּיתֵין (לֵּ)
	1 c.	גְּ֫לֵינָא	אִתְגְּ֫לֵינָא	גַּ֫לִּינָא (לֵּ)
Inf.		מִגְלֵא —ָא —ָיָא	אִתְגְּלָאָה	גַּלָּאָה
Imp.	2 m.	גְּלִי —ֵא —ֵי	אִתְגְּלִי —ֵא	גַּלִּי —ֵא
	2 f.	גְּלָא —ַי	אִתְגְּלָא	גַּלָּא
Pl.	2 m.	גְּלוֹ	אִתְגְּלוֹ	גַּלּוֹ
	2 f.	גְּ֫לָנָא —ָן	אִתְגְּ֫לָנָא	גַּ֫לָּנָא
Fut.	3 m.	יִגְלֵא —ַי	יִתְגְּלֵא —ַי	יְגַלֵּא —ַי
	3 f.	תִּגְלֵא	תִּתְגְּלֵא	תְּגַלֵּא
	2 m.	תִּגְלֵא	תִּתְגְּלֵא	תְּגַלֵּא
	2 f.	תִּגְלֵין	תִּתְגְּלֵין	תְּגַלֵּין
	1 c.	אֶגְלֵא	אֶתְגְּלֵא	אֲגַלֵּא
Pl.	3 m.	יִגְלוֹן	יִתְגְּלוֹן	יְגַלּוֹן
	3 f.	יִגְלְיָן	יִתְגַּלְיָן	יְגַלְּיָן
	2 m.	תִּגְלוֹן	תִּתְגְּלוֹן	תְּגַלּוֹן
	2 f.	תִּגְלְיָן	תִּתְגַּלְיָן	תְּגַלְּיָן
	1 c.	נִגְלֵא	נִתְגְּלֵא	נְגַלֵּא
1 Part.	m.	גָּלֵא —ֵי		מְגַלֵּא —ֵי
	f.	גָּלְיָא		מְגַלְּיָא
2 Part.	m.	גְּלֵא —ַי	מִתְגְּלֵא —ֵי	מְגַלַּי
	f.	גַּלְיָא	מִתְגַּלְיָא	מְגַלְּיָא

Ithpaal.	Aphel.	Ittaphal.
אִתְגַּלִּי ־ִי	אַגְלִי ־ִי	אִתַּגְלִי
אִתְגַּלִּיַת	אַגְלִיַת	אִתַּגְלִיַת ־ִיאַת
אִתְגַּלִּית	אַגְלִיתָ ־ֵיתָ ־ִית	אִתַּגְלִית
אִתְגַּלִּית	אַגְלִית	אִתַּגְלִית
אִתְגַּלֵּית	אַגְלֵית ־ֵיתִי	אִתַּגְלֵית
אִתְגַּלִּיו	אַגְלִיו ־ִיאוּ	אִתַּגְלִיו
אִתְגַּלִּיאָה	אַגְלִיָא	אִתַּגְלִיָא
אִתְגַּלִּיתוּן	אַגְלִיתוּן	אִתַּגְלִיתוּן
אִתְגַּלִּיתֵן	אַגְלִיתֵן	אִתַּגְלִיתֵן
אִתְגַּלִּינָא	אַגְלִינָא	אִתַּגְלִינָא
אִתְגַּלָּאָה	אַגְלָאָה	אִתַּגְלָאָה
אִתְגַּלֵּי ־ֵא	אַגְלֵי ־ֵא	אִתַּגְלֵי ־ֵא
אִתְגַּלָּא	אַגְלָא	אִתַּגְלָא
אִתְגַּלּוֹ	אַגְלוֹ	אִתַּגְלוֹ
אִתְגַּלָּנָא	אַגְלֵינָא	אִתַּגְלֵינָא
יִתְגַּלֵּא ־ֵי ־ִי	יַגְלֵא ־ֵי ־ִי	יִתַּגְלֵא ־ֵי ־ִי
תִּתְגַּלֵּא	תַּגְלֵא	תִּתַּגְלֵא
תִּתְגַּלֵּא	תַּגְלֵא	תִּתַּגְלֵא
תִּתְגַּלִּין	תַּגְלִין	תִּתַּגְלִין
אֶתְגַּלֵּא	אַגְלֵא	אֶתַּגְלֵא
יִתְגַּלּוֹן	יַגְלוֹן	יִתַּגְלוֹן
יִתְגַּלְיָן	יַגְלְיָן	יִתַּגְלְיָן
תִּתְגַּלּוֹן	תַּגְלוֹן	תִּתַּגְלוֹן
תִּתְגַּלְיָן	תַּגְלְיָן	תִּתַּגְלְיָן
נִתְגַּלֵּא	נַגְלֵא	נִתַּגְלֵא
	מַגְלֵא ־ֵי	
	מַגְלָיָא	
מִתְגַּלֵּא	מַגְלֵי	מִתַּגְלֵא
מִתְגַּלְיָא	מַגְלְיָא	מִתַּגְלְיָא

	Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
			Dec. I. Singular. § 31.		
(a)	טוּר	טוּר	טוּרָא	טוּרֵהּ	טוּרְכוֹן
(b)	אִילָן	אִילַן or אִילָן	אִילָנָא	אִילָנֵהּ	אִילָנְכוֹן
			Dec. II. Singular. § 32.		
(a)	עָלַם	עָלַם	עָלְמָא	עָלְמֵהּ	עָלַמְכוֹן
(b)	כָּהֵן	כָּהֵן	כָּהֲנָא	כָּהֲנֵהּ	כָּהֵנְכוֹן
			Dec. III. Singular. § 33.		
(a)	מְלֵךְ (מֶלֶךְ)	מְלֵךְ (מֶלֶךְ)	מַלְכָּא	מַלְכֵּהּ	מַלְכְּכוֹן
(b)	זְמַן	זְמַן	זִמְנָא	זִמְנֵהּ	זִמְנְכוֹן
(c)	חֵלֶם	חֵלֶם	חֶלְמָא	חֶלְמֵהּ	חֶלְמְכוֹן
(d)	עֵין	עֵין	עֵינָא (עַיְנָא)	עֵינֵהּ (עַיְנֵהּ)	עֵינְכוֹן
(e)	קֹדֶשׁ	קֹדֶשׁ	קָדְשָׁא (or קֻדְשָׁא etc.)	קָדְשֵׁהּ	קָדְשְׁכוֹן
(f)	מִתְקְטֵל	מִתְקְטֵל	מִתְקַטְלָא	מִתְקַטְלֵהּ	מִתְקַטְלְכוֹן
			Dec. IV. Singular. § 34.		
(a)	גַּב	גַּב	גַּבָּא	גַּבֵּהּ	גַּבְּכוֹן
(b)	עֵז	עֵז	עִזָּא	עִזֵּהּ	עִזְּכוֹן
(c)	אִם	אִם	אִמָּא	אִמֵּהּ	אִמְּכוֹן
			Dec. V. Singular. § 35.		
(a)	גָּלֵא	גָּלֵא	גָּלְיָא	גָּלְיֵהּ	גָּלְיכוֹן
(b)	מַגְלֵי	מַגְלֵי	מַגְלְיָא	מַגְלְיֵהּ	מַגְלֵיכוֹן
			Dec. VI. Singular. § 36.		
	קַדְמַי	קַדְמַי	קַדְמָאָה	קַדְמָאֵהּ	קַדְמָאֲכוֹן

Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2. pl. m.
		Dec. I. Plural.		
טוּרִין	טוּרֵי	טוּרַיָּא	טוּרוֹהִי	טוּרֵיכוֹן
אִילָנִין	אִילָנֵי	אִילָנַיָּא	אִילָנוֹהִי	אִילָנֵיכוֹן
		Dec. II. Plural.		
עֲלָמִין	עֲלָמֵי	עֲלָמַיָּא	עֲלָמוֹהִי	עֲלָמֵיכוֹן
כָּהֲנִין	כָּהֲנֵי	כָּהֲנַיָּא	כָּהֲנוֹהִי	כָּהֲנֵיכוֹן
		Dec. III. Plural.		
מַלְכִין	מַלְכֵי	מַלְכַיָּא	מַלְכוֹהִי	מַלְכֵיכוֹן
זִמְנִין	זִמְנֵי	זִמְנַיָּא	זִמְנוֹהִי	זִמְנֵיכוֹן
חֶלְמִין	חֶלְמֵי	חֶלְמַיָּא	חֶלְמוֹהִי	חֶלְמֵיכוֹן
עֵינִין	עֵינֵי	עֵינַיָּא	עֵינוֹהִי	עֵינֵיכוֹן
	(עַיְנֵי)	(עַיְנַיָּא)	(עַיְנוֹהִי)	(עַיְנֵיכוֹן)
קֻדְשִׁין	קֻדְשֵׁי	קֻדְשַׁיָּא	קֻדְשׁוֹהִי	קֻדְשֵׁיכוֹן
מִתְקַטְּלִין	מִתְקַטְּלֵי	מִתְקַטְּלַיָּא	מִתְקַטְּלוֹהִי	מִתְקַטְּלֵיכוֹן
		Dec. IV. Plural.		
גַּבִּין	גַּבֵּי	גַּבַּיָּא	גַּבּוֹהִי	גַּבֵּיכוֹן
עִזִּין	עִזֵּי	עִזַּיָּא	עִזּוֹהִי	עִזֵּיכוֹן
אֻמִּין	אֻמֵּי	אֻמַּיָּא	אֻמּוֹהִי	אֻמֵּיכוֹן
		Dec. V. Plural.		
גָּלִין	גָּלֵי	גָּלַיָּא	גָּלוֹהִי	גָּלֵיכוֹן
מִגְלִין	מִגְלֵי	מִגְלַיָּא	מִגְלוֹהִי	מִגְלֵיכוֹן
		Dec. VI. Plural.		
קַדְמָאִין	קַדְמָאֵי	קַדְמָאֵי	קַדְמָאוֹהִי	קַדְמָאֵיכוֹן

	Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
Dec. VII. Singular. § 37.					
(a)	מְדִינָא	מְדִינַת	מְדִינְתָּא	מְדִינְתֵּהּ	מְדִינַתְכוֹן
(b)	מַשְׁרִי	מַשְׁרִית	מַשְׁרִיתָא	מַשְׁרִיתֵהּ	מַשְׁרִיתְכוֹן
(c)	מַלְכוּ	מַלְכוּת	מַלְכוּתָא	מַלְכוּתֵהּ	מַלְכוּתְכוֹן
Plural.					
(a)	מְדִינָן	מְדִינָת	מְדִינָתָא	מְדִינָתוֹהִי	מְדִינָתְכוֹן
(b)	מַשְׁרְיָן	מַשְׁרְיָת	מַשְׁרְיָתָא	מַשְׁרְיָתוֹהִי	מַשְׁרְיָתְכוֹן
(c)	מַלְכְוָן	מַלְכְוָת	מַלְכְוָתָא	מַלְכְוָתוֹהִי	מַלְכְוָתְכוֹן

	Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
Dec. VIII. Singular. § 38.					
(a)	אַרְמְלָא	אַרְמְלַת	אַרְמַלְתָּא	אַרְמַלְתֵּהּ	אַרְמַלְתְּכוֹן
(b)	גַּלְיָא	גַּלְיַת	גַּלִּיתָא	גַּלִּיתֵהּ	גַּלִּיתְכוֹן
(c)	זְכוּ	זְכוּת	זְכוּתָא	זְכוּתֵהּ	זְכוּתְכוֹן
Plural.					
(a)	אַרְמְלָן	אַרְמְלָת	אַרְמְלָתָא	אַרְמְלָתוֹהִי	אַרְמְלָתְכוֹן
(b)	גַּלְיָן	גַּלְיָת	גַּלְיָתָא	גַּלְיָתוֹהִי	גַּלְיָתְכוֹן
(c)	זַכְוָן	זַכְוָת	זַכְוָתָא	זַכְוָתוֹהִי	זַכְוָתְכוֹן

	Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
Dec. IX. Singular. § 39.					
	קַדְמָאָה	קַדְמָאַת	קַדְמָיְתָא	קַדְמָיְתֵהּ	קַדְמָיְתְכוֹן
Plural.					
	קַדְמָאָן	קַדְמָאָת	קַדְמָיָתָא	קַדְמָיָתוֹהִי	קַדְמָיָתְכוֹן

Par. XI. Numerals.

A. *Cardinals from* 1 *to* 10.

No.	Masculine Abs.	Masculine Const.	Feminine Abs.	Feminine Const.
1	חַד	חַד	חֲדָא	חֲדַת
2	תְּרֵין	תְּרֵי	תַּרְתֵּין	תַּרְתֵּי
3	תְּלָתָה	תְּלָתַת	תְּלָת	תְּלָתֵי
4	אַרְבְּעָה	אַרְבְּעַת	אַרְבַּע	אַרְבַּעְתֵּי
5	חַמְשָׁא	חַמְשַׁת	חֲמֵשׁ	חַמְשָׁתֵי
6	שִׁתָּא	שִׁתַּת	שֵׁת	שִׁתָּתֵי
7	שִׁבְעָה	שִׁבְעַת	שְׁבַע	שִׁבְעָתֵי
8	תְּמָנְיָא	תְּמָנְיַת	תַּמְנֵי	תְּמָנְיָתֵי
9	תִּשְׁעָה	תִּשְׁעַת	תְּשַׁע	תִּשְׁעָתֵי
10	עַסְרָא	עַסְרַת	עֲסַר	עַסְרָתֵי

B. *Cardinals from* 11 *to* 19.

No.	Masculine	Feminine
11	חַד עֲסַר	חֲדָא עַסְרֵי
12	תְּרֵי עֲסַר (תְּרֵיסַר)	תַּרְתָּא עַסְרֵי (תַּרְתֵּיסְרֵי)
13	תְּלָתָא עֲסַר (תְּלֵיסַר / תְּלָתֵּיסַר)	תְּלָת עַסְרֵי (תְּלֵיסְרֵי)
14	אַרְבְּעָה עֲסַר (אַרְבֵּיסַר)	אַרְבַּע עַסְרֵי (אַרְבֵּיסְרֵי)
15	חַמְשָׁא עֲסַר (חֲמֵיסַר)	חֲמֵשׁ עַסְרֵי (חֲמֵיסְרֵי)
16	שִׁתָּא עֲסַר (שִׁתֵּיסַר / שֵׁתֵּיסַר)	שֵׁת עַסְרֵי (שִׁיתְסְרֵי)
17	שִׁבְעָה עֲסַר (שְׁבְסַר)	שְׁבַע עַסְרֵי (שְׁבְסְרֵי)
18	תְּמָנַת עֲסַר / תְּמָנְיָא עֲסַר (תְּמָנֵיסַר)	תַּמְנֵי עַסְרֵי
19	תִּשְׁעָה עֲסַר	תְּשַׁע עַסְרֵי (שְׁתְסְרֵי / שְׁתֵסְרֵי)

C. Ordinals from 1 *to* 10.

	Masculine.		Feminine.	
No.	Abs.	Emph.	Abs.	Emph.
1	קַדְמַי	קַדְמָאָה	קַדְמָאָה	קַדְמָיְתָה
2	תִּנְיָן	תִּנְיָנָא	תִּנְיָנָא	תִּנְיֵתָא
3	(תַּלְתַּי) תְּלִיתַי	תְּלִיתָאָה	תְּלִיתָא	תְּלִיתֵיתָא
4	רְבִיעַי	רְבִיעָאָה (ـָיָא)	רְבִיעָיָא	רְבִיעָיְתָא
5	חֲמִישַׁי	חֲמִישָׁאָה	חֲמִישָׁאָה	חֲמִישֵׁיתָא
6	(שְׁתַּי) שְׁתִיתַי	שְׁתִיתָאָה	שְׁתִיתָאָה	שְׁתִיתֵיתָא
7	שְׁבִיעַי	שְׁבִיעָאָה	שְׁבִיעָאָה	שְׁבִיעֵיתָא (שְׁבִיעֲתָא)
8	תְּמִינַי	תְּמִינָאָה	תְּמִינָאָה	תְּמִינָיְתָא
9	תְּשִׁיעַי	תְּשִׁיעָאָה	תְּשִׁיעָאָה	תְּשִׁיעֵיתָא
10	עֲסִירַי	עֲסִירָאָה	עֲסִירָאָה	עֲסִירֵיתָא

A
CHALDEE CHRESTOMATHY;

CONSISTING OF EXTRACTS FROM THE TARGUMS, ACCOMPANIED BY NOTES ON THEM, AND ON THE BIBLICAL CHALDEE, WITH A VOCABULARY.

THERE are ten Targums* or Chaldee translations of the Scriptures extant. No one of them, however, includes the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connection with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Introd. Vol. II. p. 158,) gives the same as the *generally received opinion*. Jahn (Introd. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation De Onkeloso, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, Einl. zu Jesa. § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date.

---

* The word is Chaldee, תַּרְגּוּם, (from תַּרְגֵּם *to interpret*), lit. *an interpretation, a paraphrase.* Its use is limited however to the Chaldee versions of the Scriptures.

To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of Num. 24 : 24, as it stands in this Targum,* shows how little care the author took to give the simple sense of the Hebrew text; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople; and they shall afflict the Assyrians and enslave all the sons of Eber; but the end of these, as well as of those, shall be to fall by the hand of king Messiah; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is אֲכְלוֹסִין, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions לְגִיוֹנִין.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.) One instance will suffice here.

* The English translation of this passage, which is literal, is as follows: "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

"Micah 5 : 2. *And thou Bethlehem Ephratah . . . . . . out of thee shall come forth unto me he that is to be ruler in Israel.* This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavored to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*" (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that "the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text."

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne's Introd. Vol. II. pp. 157—163. Walton, Proleg. XII. §§ 4—20, and Winer, De Onkeloso ejusque paraphrasi Chaldaica Dissertatio. Compare also Stackhouse's Hist. of the Bible, prelim. discourse p. 90, seq. Calmet's Dict. of the Bible, articles Jonathan, Onkelos, and Targum. Father Simon's Crit. Hist. B. II. Ch. 18. Eichhorn's Einleitung §§ 213—245. De Wette, Einl. §§ 57—62. Wolffii Bibliotheca Hebraea Vol. II. pp. 1135—1189. Allix, Judgment of the ancient Jewish Church, etc. Ch. VII. Carpzov. Critica Sacra, Part II. Ch. I. Gesenius, Comm. über Jesa. Einl. § 11, and Jahn's Introd. to the O. T. pp. 64—68 of the English translation.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE

בְּקַדְמִין בְּרָא יְיָ יָת שְׁמַיָּא וְיָת אַרְעָא׃

NOTES.

The sentences of this Part are all taken from the Targum of Onkelos on the Pentateuch. They stand in the order of their selection, as it was thought that any of them would be sufficiently simple for grammatical analysis by those already familiar with Hebrew.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b.* This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar.* For the sake of comparison with the Hebrew, the accents are inserted in these sentences.

1. Gen. 1 : 1, קַדְמִין, plur. of קֳדָם Decl. III. *a.* comp. § 33. *a.* בְּ prep. is prefixed regularly with ְ as in Hebrew. Lit. *in principiis.*—יְיָ, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָֹה to the *last* of אֲדֹנָי, thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was ײ, i. e. the initial of יְהוָֹה repeated three times *to express Trinity;* and that *later* Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy.* As here, it is generally employed in the Targums to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—יָת, i. q. Heb. אֵת.—שְׁמַיָּא, emphatic state from שְׁמַיִן, not used in the abs. form. See § 29. 3. *c.* The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong

2 וַאֲנָא הָא אֲנָא־מְקַיֵּם יָת־קְיָמִי עִמְּכוֹן וְעִם־בְּנֵיכוֹן בָּתְרֵיכוֹן׃
3 יָת־קַשְׁתִּי יְהָבִית בַּעֲנָנָא וּתְהֵי לְאָת קְיָם בֵּין־מֵימְרִי וּבֵין
אַרְעָא׃
4 יַפְתֵּי יְיָ לְיֶפֶת וְיַשְׁרֵי שְׁכִינְתֵּיהּ בְּמַשְׁכְּנֵיהּ דְּשֵׁם וִיהֵי כְנַעַן עַבְדָּא
לְהוֹן׃
5 אֲרֵי כָל־אַרְעָא דִּי־אַתְּ חָזֵי לָךְ אֶתְּנִנַּהּ וְלִבְנָךְ עַד־עָלְמָא׃

---

that *emphasis* can be, which falls upon three-fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אַרְעָא, emph. state. See אֲרַע in the vocabulary.

2. Gen. 9:9, וַאֲנָא, § 7. *d.* 1.—מְקַיֵּם, *do establish*, 1st Part. Paël from קוּם, § 22. 3.—בָּתְרֵיכוֹן from בָּתַר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. In stead of Rebhia the Hebrew has Zaqeph Ghadhol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebhia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

3. Gen. 9:13, קַשְׁתִּי, with suff. 1. p. sing. from קֶשֶׁת, Dec. III. *a.*—יְהָבִית, 1. sing. Pr. Peal from יְהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter נָתַתִּי.—תְּהֵי apoc. for תֶּהֱוֵא 2 f. sing. Fut. from הֲוָא. See the note at the close of § 23.—אָת, const. state, ָ being immutable.—מֵימְרִי, pronounced *mêm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מֵימַר in the vocabulary.

4. Gen. 9:27, יַפְתֵּי, 3 sing. m. Fut. Aphel from פְּתַח, § 6. *d.* 1.—לְ, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—ֵיהּ pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) *of Shem*. דְּ, sign of the Gen. case, § 60. 1.—*Servant to them;* Hebrew עֶבֶד לָמוֹ; Sept. παῖς αὐτοῦ· Vulg. servus ejus. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

5. Gen. 13:15, חָזֵי, § 23. 1. note.—אֶתְּנִנַּהּ, 1 sing. Fut. from נְתַן;

6 וְהֵימִין בְּמֵימְרָא דַייָ וְחַשְׁבַהּ לֵיהּ לִזְכוּ׃

7 וְיִתֵּן לָךְ יְיָ מִטַּלָּא דִשְׁמַיָּא וּמִטּוּבָא דְאַרְעָא׃

8 לָא־יֵיחוּת בְּרִי עִמְּכוֹן אֲרֵי־אֲחוּהִי מִית וְהוּא בִּלְחוֹדוֹהִי אִשְׁתְּאַר׃

9 וַאֲמַר אֲנָא יוֹסֵף אֲחוּכוֹן דִּזְבַנְתּוּן יָתִי לְמִצְרָיִם׃

10 לָא־יֶעְדֵּי עָבֵד שׁוּלְטָן מִדְּבֵית יְהוּדָה וְסָפְרָא מִבְּנֵי־בְנוֹהִי עַד־עָלְמָא עַד־דְּיֵיתֵי מְשִׁיחָא דְּדִילֵיהּ הִיא מַלְכוּתָא וְלֵיהּ יִשְׁתַּמְעוּן עַמְמַיָּא׃

11 וַאֲמַר שְׁכִנְתִּי תְּהָךְ וְאֲנִיחַ לָךְ׃

—ִינָּהּ with נ epenthetic, i. q. ־ָהּ; § 16. note 1.—לִבְנָךְ, *to thy sons.* See בַּר.

6. Gen. 15 : 6, הֵימִין, Aphel from אֲמַן = יְמַן, (see the latter word in the lexicon), § 20. 3. *b* and § 12. II. 5.—מֵימְרָא דַייָ, *the Lord*, i. q. אֱלָהָא, § 49. 1. *c*. But this expression, which occurs frequently in the Targums as a translation of the Hebrew יְהוָה, is considered by some critics as designating that Word which was afterwards "made flesh and dwelt among us."—חַשְׁבַהּ, *He* (the Lord) *reckoned it*, § 16. 2. *a*.—לִזְכוּ, § 7. *d*.

7. Gen. 27 : 28, דְּ, sign of the Gen. case, § 60. 1.

8. Gen. 42 : 38, יֵחוּת, Fut. of נְחַת, Tseri compensating for Daghesh forte, omitted on account of the guttural.—אִשְׁתְּאַר, § 6. *b*.

9. Gen. 45 : 4, דִּזְבַנְתּוּן יָתִי, § 48. 1. יָתִי, pleonastic.

10. Gen. 49 : 10, יַעְדֵּי, for יַעְדָּא, § 6. *d*. 1.—עָבֵד שׁוּלְטָן, *one exercising sovereignty, a ruler.*—בְּנֵי, irreg. see בַּר.—דְּדִילֵיהּ, (=Hebrew . . . . אֲשֶׁר לוֹ), *to whom*, § 8. 3. II. n. 3.—הִיא, the pron. used for the substantive verb in the present tense. See § 47. 1.—יִשְׁתַּמְעוּן, Ithpe. from שְׁמַע, § 6. *b*. —עַמְמַיָּא, irreg. see עַם. *One bearing rule shall not depart from (be wanting to) the house of Judah, nor a scribe from the posterity of his sons forever; until Messiah shall come, whose is the kingdom; and to him shall the people hearken*, or, *him shall they obey.*

11. Ex. 33 : 14, שְׁכִנְתִּי, *my glory*, doubtless equivalent to the Hebrew פָּנַי, *my presence*, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.—תְּהָךְ, § 22. 1.—אֲנִיחַ, Aph. Fut. 1st pers. sing. from נוּחַ, *I will provide a resting place*, לָךְ, *for thee.*

12 יָת־יוֹמֵי־שַׁבַּיָּא דִּילִי תִּטְּרוּן וּלְבֵית מַקְדְּשִׁי תְּהוֹן דָּחֲלִין אֲנָא יְיָ׃

13 וְאַשְׁרֵי שְׁכִנְתִּי בֵּינֵיכוֹן וְאֶהֱוֵי לְכוֹן לֶאֱלָהּ וְאַתּוּן תְּהוֹן־קֳדָמַי לְעַם׃

14 וּבְמִשְׁרוֹהִי אֲמַר תּוּב יְיָ שְׁרִי־בִיקָרָךְ־בְּגוֹ־רִבְוָת אַלְפַיָּא דְיִשְׂרָאֵל׃

15 מַה־טָּבָא אַרְעָךְ יַעֲקֹב בֵּית מֵישְׁרָךְ יִשְׂרָאֵל׃

16 לָא־יְהֵי לָךְ אֱלָהּ אָחֳרָן בַּר־מִנִּי׃

17 שְׁמַע יִשְׂרָאֵל יְיָ אֱלָהַנָא יְיָ חָד׃

18 וְתִרְחַם יָת יְיָ אֱלָהָךְ בְּכָל־לִבָּךְ וּבְכָל־נַפְשָׁךְ וּבְכָל־נִכְסָךְ׃

19 וּתְרַחֲמוּן יָת־גִּיּוֹרָא אֲרֵי־דַיָּרִין הֲוֵיתוּן בְּאַרְעָא דְמִצְרָיִם׃

---

12. Lev. 26 : 2, דִּילִי, § 8. 3. II. note 3.—דָּחֲלִין; 1st Part. Pe. from דְּחַל.—תְּהוֹן דָּחֲלִין, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

13. Lev. 26 : 12, אֶהֱוֵי, 1st pers. sing. fut. Pe. from הֲוָא, instead of the usual form אֶהֱוָא, § 23. 1. *b.* note. For the plural suff. of בֵּין and קֳדָם see § 8. 3. II. note 4.

14. Num. 10 : 36, מִשְׁרוֹהִי, a plural, with suffix of the third person sing., formed from the inf. Pe. of שְׁרָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connection between the words thus joined. Its cause exists in the train of accents, which is the same as in the Hebrew. Three words are introduced into the Targum which do not appear in the original—"*Dwell in thy glory, in the midst of*"—but for these there is no accent. It is for this reason that they are joined by Maqqeph to the next word. The four words are, in cantillation, theoretically one.

15. Num. 24 : 5, מֵישְׁרָךְ, *thy valley*, if we derive it from יְשַׁר. But perhaps מֵישַׁר should be regarded as a verbal from שְׁרָה, and then we may translate it *dwelling, habitation.*

16. Deut. 5 : 7.

17. Deut. 6 : 4.

18. Deut. 6 : 5.

19. Deut. 10 : 19.

20 יָת־יְיָ אֱלָהָךְ תִּדְחַל וּקְדָמוֹהִי תִּפְלַח וּלְדַחְלְתֵיהּ תִּתְקָרַב וּבִשְׁמֵיהּ
תְּקַיֵּם׃
21 דַּחֲלַת־תַּקִּיפָא דִּי־בְרָאָךְ אִתְנְשֵׁיתָא שְׁבַקְתָּא פּוּלְחַן־אֱלָהָא דַּעֲבְדָךְ׃
22 אִלּוּ חַכִּימוּ אִסְתַּכַּלוּ בְּדָא סְבָרוּ מָה־דִּיהֵי בְּסוֹפְהוֹן׃
23 לֵית אֱלָהָא כֶּאֱלָהָא־דְיִשְׂרָאֵל דִּשְׁכִנְתֵּיהּ בִּשְׁמַיָּא בְּסַעְדָךְ וְתוּקְפֵיהּ
בִּשְׁמֵי שְׁמַיָּא׃

---

20. Deut. 10:20, תִּדְחַל, § 15. 3.—תִּפְלָח, Qamets for Pattahh on account of a pause-accent.

21. Deut. 32:18, דַּחֲלַת, plur. const. from דַּחֲלָא. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאָךְ, § 26. 2. *a.*—אִתְנְשֵׁיתָא, § 23. note 1.—שְׁבַקְתָּא, § 12. I. note 2.—עֲבְדָךְ, § 16. 2. *a.*—תַּקִּיף, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צוּר.

22. Deut. 32:29, סוֹפְהוֹן, plural from סוֹף with suff. 3. pl. m. defectively written, § 6. *c.* (4.)

23. Deut. 33:26, אֱלָהָא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite* article, *a* or *an*.—דִּשְׁכִנְתֵּיהּ (*scriptio plena*), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. whose glory, § 48, 1.

PART II.

EXTRACTS FROM THE TARGUMS.

I. *History of the Fall.* Gen. 3.—Onkelos.

1 וְחִוְיָא הֲוָה עָרִים מִכֹּל חֵיוַת בָּרָא דִּי עֲבַד יְיָ אֱלֹהִים וַאֲמַר
לְאִתְּתָא בְּקוּשְׁטָא אֲרֵי־אֲמַר יְיָ לָא תֵיכְלוּן מִכֹּל אִילָן גִּנְּתָא׃
2 וַאֲמַרַת אִתְּתָא לְחִוְיָא מִפֵּירֵי אִילָן־גִּנְּתָא נֵיכוּל׃ (3) וּמִפֵּירֵי
אִילָנָא דִּי בִמְצִיעוּת־גִּנְּתָא אֲמַר יְיָ לָא תֵיכְלוּן מִנֵּיהּ וְלָא
4 תְקָרְבוּן בֵּיהּ דִּלְמָא תְמוּתוּן׃ וַאֲמַר חִוְיָא לְאִתְּתָא לָא מְמָת
5 תְּמוּתוּן׃ אֲרֵי גְּלֵי קֳדָם־יְיָ אֲרֵי בְּיוֹמָא דְּתֵיכְלוּן מִנֵּיהּ וְיִתְפַּתְּחָן

---

1. עָרִים מִן, comparative, § 64. 1. *a. more cunning than.*—כֹּל, *every.*—יְיָ. So the London Polyglott, which has been followed in the text of the Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Antwerp Polyglotts read יְיָ. The title page of Münster's Bibl. Heb. Basil. 1546 exhibits the form יְ״יָ. Compare the note on Part I. No. I.—אֱלֹהִים. Here likewise the Polyglotts differ, Buxtorf and the London edition giving constantly the Hebrew form, and the other two mentioned above, אֱלָהָא.—תֵּיכְלוּן, § 21. *a.*

2. אֲמַרַת, § 15. note 2.—נֵיכוּל, Fut. expressing the sense of the Eng. Potential mood, *we may eat.*

3. תְקָרְבוּן, Future Paël instead of תִּקְרְבוּן, § 2. 7. *b.* Buxtorf has תְּקַרְבוּן; the Antwerp and Paris Polyglotts, תִּקְרְבוּן in Peal.

4. מְמָת תְּמוּתוּן, an Inf. with a finite verb to denote certainty, as in Hebrew.

5. גְּלֵי, Part. Peil from גְּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—וְיִתְפַּתְּחָן. Use of וְ instead of another conjunction, same as in Hebrew. יִתְפַּתְּחָן, Ithpaal Fut. 3d plur. fem.—תְּהוֹן, Fut. Peal 2d plur. masc. from הֲוָא.—רַבְרְבִין, see רַב in Lex.—חַכְּמִין, 1st Part. Peal from חֲכַם § 32.

6 עֵינֵיכוֹן וּתְהוֹן כְּרַבְרְבִין חַכִּימִין בֵּין־טָב לְבִישׁ׃ וַחֲזַת אִתְּתָא
אֲרֵי טָב אִילָנָא לְמֵיכַל וַאֲרֵי אַסוּ־הוּא לְעַיְנִין וּמְרַגַּג אִילָנָא
לְאִסְתַּכָּלָא בֵיהּ וּנְסִיבַת מֵאִיבֵּהּ וַאֲכָלַת וִיהַבַת אַף־לְבַעְלַהּ עִמַּהּ
7 וַאֲכַל׃ וְאִתְפַּתַּחָא עֵינֵי תַרְוֵיהוֹן וִידַעוּ אֲרֵי עַרְטִלָּאִין אִנּוּן
8 וְחַטִּיטוּ לְהוֹן טַרְפֵי תְאֵנִין וַעֲבַדוּ לְהוֹן זְרָזִין׃ וּשְׁמַעוּ יַת־קָל
מֵימְרָא־דַיְיָ אֱלֹהִים מְהַלֵּךְ בְּגִנְּתָא לִמְנַח יוֹמָא וְאִטַּמַּר אָדָם
9 וְאִתְּתֵיהּ מִן־קֳדָם יְיָ אֱלֹהִים בְּגוֹ אִילַן גִּנְּתָא׃ וּקְרָא יְיָ
10 אֱלֹהִים לְאָדָם וַאֲמַר לֵיהּ אָן אַתְּ׃ וַאֲמַר יַת־קָל־מֵימְרָךְ שְׁמַעִית
11 בְּגִנְּתָא וּדְחֵילִית אֲרֵי־עַרְטִלַּאי אֲנָא וְאִטַּמָּרִית׃ וַאֲמַר מַן חַוִּי
לָךְ אֲרֵי עַרְטִלַּאי אַתְּ הֲמִן־אִילָנָא דִּי פַקֵּדְתָּךְ בְּדִיל־דְּלָא־לְמֵיכַל
12 מִנֵּיהּ אֲכַלְתְּ׃ וַאֲמַר אָדָם אִתְּתָא דִּיהַבְתְּ עִמִּי הִיא יְהַבַת לִי
13 מִן־אִילָנָא וַאֲכָלִית׃ וַאֲמַר יְיָ אֱלֹהִים לְאִתְּתָא מַה־דָּא עֲבַדְתְּ
14 וַאֲמַרַת אִתְּתָא חִוְיָא אַטְעִיַנִי וַאֲכָלִית׃ וַאֲמַר יְיָ אֱלֹהִים

---

note 2, *knowing* [*how to distinguish*] *between*, etc.—בֵּין . . . . לְ For this use of לְ after בֵּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1:6.

6. חֲזַת, 3d sing. fem. Praet. Peal from חֲזָא.—אַסוּ (a medicine) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תַאֲוָה לָעֵינַיִם, *pleasant to the eyes.*—מְרַגַּג, 2d Part. Pael. מְרַגַּג לְאִסְתַּכָּלָא בֵיהּ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold.* בֵיהּ is pleonastic.—נְסִיבַת, § 12. II. 1.—מֵאִיבֵּהּ, see אֵב in the vocab.—וִיהַבַת, § 7. *d.* 1.

7. אִתְפַּתַּחָא, 3d pers. plur. fem. Praet. Ithpaal, from פְּתַח.—תַרְוֵיהוֹן, § 42. 1. *a.* note.—חַטִּיטוּ, § 12. I. 1. *b.*—תְאֵנִין, see תְאֵינָא in the vocab.—זְרָזִין, a Hebrew form. But Buxtorf points it זְרָזִין. See his lexicon.

8. אִילַן, collective. For the pointing see § 31. *b.* note 1.

10. דְחֵילִית, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמַעִית, see § 12. I. 1. *a.*

11. חַוִּי § 12. I. 1. *b.* But Buxtorf points it here חַוִּי.—לְמֵיכַל, § 21. *a.* Inf. from אֲכַל.

14. לִיט, 2d. Part. from לוּט.—תֵּיזִיל, Fut. from אֲזַל, § 21. *a.*

לְחִוְיָא אֲרֵי־עֲבַדְתְּ דָא לִיט אַתְּ מִכָּל־בְּעִירָא וּמִכֹּל חֵיוַת בָּרָא
15 עַל־מְעָךְ תֵּיזִיל וְעַפְרָא תֵּיכוּל כָּל־יוֹמֵי חַיָּךְ׃ וּדְבָבוּ אֲשַׁוֵּי
בֵּינָךְ וּבֵין אִתְּתָא וּבֵין בְּנָךְ וּבֵין בְּנַהָא הוּא יְהֵי־דְכִיר לָךְ
16 מָה־דַּעֲבַדְתְּ לֵיהּ־מִלְּקַדְמִין וְאַתְּ תְּהֵי־נָטַר־לֵיהּ לְסוֹפָא׃ לְאִתְּתָא
אֲמַר אַסְגָּאָה אַסְגֵּי צַעֲרִיכִי וְעִדּוּיַיְכִי בְּצַעַר תֵּלְדִין בְּנִין
17 וּלְוַת־בַּעְלִיךְ תְּהֵי תְּאוּבְתִּיךְ וְהוּא יִשְׁלַט־בִּיךְ׃ וּלְאָדָם אֲמַר
אֲרֵי קַבֵּלְתְּ לְמֵימַר אִתְּתָךְ וַאֲכַלְתְּ מִן־אִילָנָא דִּי פַקֵּדְתָּךְ
לְמֵימַר לָא תֵיכוּל מִנֵּיהּ לִיטָא אַרְעָא בְּדִילָךְ. בְּעָמָל תֵּיכְלִנַּהּ
18 כָּל יוֹמֵי חַיָּךְ׃ וְכוּבִין וְאַטְדִּין תַּצְמַח לָךְ וְתֵיכוּל יַת־עִסְבָּא
19 דְחַקְלָא׃ בְּזֵעְתָא דְאַפָּךְ תֵּיכוּל לַחְמָא עַד דִּתְתוּב לְאַרְעָא
20 דְּמִנַּהּ אִתְבְּרֵיתָא אֲרֵי־עַפְרָא אַתְּ וּלְעַפְרָא תְּתוּב׃ וּקְרָא אָדָם
21 שׁוּם אִתְּתֵיהּ חַוָּה אֲרֵי הִיא הֲוָת אִמָּא דְכָל בְּנֵי־אֱנָשָׁא׃ וַעֲבַד
יְיָ אֱלֹהִים לְאָדָם וּלְאִתְּתֵיהּ לְבוּשִׁין־דִּיקָר עַל־מְשַׁךְ־בִּשְׂרְהוֹן
22 וְאַלְבְּשִׁנּוּן׃ וַאֲמַר יְיָ אֱלֹהִים הָא אָדָם הֲוָה יְחִידִי בְּעָלְמָא־
מִנֵּיהּ לְמִדַּע טָב וּבִישׁ וּכְעַן דִּלְמָא־יוֹשִׁיט יְדֵיהּ וְיִסַּב אַף

15. דָּכִיר, 1st Part. Peal, from דְּכַר § 12. I. 1. *c*. *He will remember against thee what thou hast done to him.*—מִלְּקַדְמִין, i. q. מִן קַדְמִין *from the beginning—anciently.*

16. אַסְגָּאָה, Inf. Aphel. See the paradigm.—תֵּלְדִין, Fut. 2d sing. fem. from יְלַד.—בִּיךְ, prep. בְּ with suff. 2d sing. fem. See the table.

17. תֵּיכְלִנַּהּ, Fut. 2d sing. masc. from אֲכַל with fem. suff. 3d sing. and נ epenthetic.

19. זֵעְתָא, defectively written. See זֵיעָא.—דְּמִנַּהּ, *from which.*

21. לְבוּשִׁין, etc. *garments of honor for the skin of their flesh.*

22. לְמִדַּע, Inf. Peal from יְדַע, § 20. 4.—מִנֵּיהּ, *of himself, independently.* "*Adam has become the only* [*being*] *in the world* [*able*] *of himself to distinguish good and evil.*" Onkelos seems to have considered the Hebrew מִמֶּנּוּ singular, as indeed it is capable of being; and this probably led him to render כְּאַחַד, (*as one,*) by יְחִידִי *only.* The other Targumists agree with, or perhaps rather *follow*, Onkelos. Nearly all the ancient versions,

U OF M

23 מֵאִילַן חַיַּיָּא וְיֵיכוּל וְיֵחֵי לְעָלַם׃ וְשַׁלְּחֵיהּ יְיָ אֱלֹהִים מִגִּנְּתָא

24 דְעֵדֶן לְמִפְלַח יַת־אַדְמְתָא דְאִתְבְּרֵי מִתַּמָּן׃ וְתָרֵיךְ יַת־אָדָם
וְאַשְׁרֵי מִלְּקַדְמִין לְגִנְּתָא דְעֵדֶן יַת־כְּרוּבַיָּא וְיַת שְׁנַן חַרְבָּא
דְמִתְהַפְּכָא לְמִטַּר יַת־אוֹרַח אִילַן חַיַּיָּא׃

II. *The same.* Gen. 3.—Pseudo-Jonathan.

1 וְחִוְיָא הֲוָה חַכִּים לְבִישׁ מִכָּל חֵיוַת בָּרָא דַעֲבַד יְיָ אֱלֹהִים
וַאֲמַר לְאִתְּתָא הַקּוּשְׁטָא דַּאֲמַר יְיָ אֱלֹהִים לָא תֵיכְלוּן מִכָּל
2 אִילַן גִּינּוּנִיתָא׃ וַאֲמָרַת אִתְּתָא לְחִוְיָא מִשְּׁאַר פֵּירֵי אִילַן
3 גִּינּוּנִיתָא אִית לַן רְשׁוּ לְמֵיכַל׃ וּמִפֵּירֵי אִילָנָא דִּבְמִצִיעוּת
גִּינּוּנִיתָא אֲמַר יְיָ לָא תֵיכְלוּן מִנֵּיהּ וְלָא תִקְרְבוּן בֵּיהּ דִּילְמָא
4 תְמוּתוּן׃ בֵּיהּ שַׁעְתָּא אֲמַר חִוְיָא דִּלְטוּר עַל בָּרְיֵיהּ
וַאֲמַר לְאִתְּתָא לָא מִמָּת תְּמוּתוּן בְּרַם כָּל־אוּמָנָא סָנֵי בַּר

---

however, give the sense expressed in the English translation.—וַיִּסֹּב Fut. of נָסַב.

23. מִתַּמָּן . . . . דְּ, *whence*, § 48. 1.

24. תָּרֵיךְ, Praeter Paël, merely a full orthography for תָּרֵךְ.—מִתְהַפְּכָא; Part. Ithpe. fem. sing. agreeing with חַרְבָּא.—מִטַּר, Inf. from נְטַר.

1. דַעֲבַד, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—הַקּוּשְׁטָא דְּ, *is it true that*, etc.? ה interrogative with Daghesh forte euphonic. So in Hebrew sometimes. Stuart's Heb. Gram. § 152. *a.*

2. אֲמָרַת, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum. לַן, contraction for לָנָא.

3. אִלָּנָא, § 2. 6. *c.*—דְּבֵי, see בֵּי in vocab.—חִיוְיָא, Hhireq is short, the י being a mere *mater lectionis*, § 2. 1.

4. אֲמַר, etc., *the serpent spake, calumniating his Maker, and said.* —בַּר אוּמָנִיתָא, (comp. the Heb. קֶרֶן בֶּן שָׁמֶן, *a fruitful hill*, etc.) *the thing made, the result of labor. Every workman hates the work of his own hands.*

5 אוּמָנוּתֵיהּ׃ אֲרוּם גְּלֵי קֳדָם יְיָ אֲרוּם בְּיוֹמָא דְתֵיכְלוּן מִנֵּיהּ
וְתֶהֱווֹן כְּמַלְאֲכִין רַבְרְבִין דְּחַכְּמִין לְמִנְדַּע בֵּין טַב לְבִישׁ׃
6 וַחֲמַת אִתְּתָא יַת סַמָּאֵל מַלְאַךְ מוֹתָא וּדְחִילַת וְיָדְעַת אֲרוּם
טַב אִילָנָא לְמֵיכַל וַאֲרוּם אָסוּ הוּא לִנְהוֹרָא דְעַיְנִין וּמְרַגַּג
אִילָנָא לְאִסְתַּכָּלָא בֵּיהּ וּנְסֵיבַת מֵאִיבֵּיהּ וַאֲכָלַת וִיהָבַת אַף
7 לְבַעֲלַהּ עִמַּהּ וַאֲכַל׃ וְאִתְנְהָרָן עֵינֵי תַּרְוֵיהוֹן וִידַעוּ אֲרוּם
עַרְטִלָּאִין אִינוּן דְּאִתְעַרְטָלוּ מִן לְבוּשׁ טוּפְרָא דְּאִתְבְּרִיאוּ בֵּיהּ
וַהֲווֹן חָמָיִן בַּהֲתִתְהוֹן וְחַטִּיטוּ לְהוֹן מִטַּרְפֵי תְּאֵנִין וַעֲבָדוּ
8 לְהוֹן קַמּוּרִין׃ וּשְׁמַעוּ יַת קָל מֵימְרָא דַּייָ אֱלֹהִים מְטַיֵּיל
בְּגִינוּנִיתָא לִמְנַח יוֹמָא וְאִיטַּמַּר אָדָם וְאִנְתְּתֵיהּ מִן קֳדָם
9 יְיָ אֱלֹהִים בִּמְצִיעוּת אִילָנֵי גִינוּנִיתָא׃ וּקְרָא יְיָ אֱלֹהִים
לְאָדָם וַאֲמַר לֵיהּ הֲלָא כָּל עָלְמָא דִּבְרֵיתִי גְּלֵי קֳדָמַי חֲשׁוֹכָא
כִּנְהוֹרָא וְהֵיךְ אַנְתְּ סְבַר בְּלִבָּךְ לְאִיטַּמָּרָא מִן קֳדָמַי הֲלָא
אֲתַר דְּאַנְתְּ מִטַּמַּר בֵּיהּ אֲנָא חָמֵי וְאָן אִינוּן פִּקּוּדַיָּא דְּפַקֵּידְתָּךְ׃
10 וַאֲמַר יַת קָל מֵימְרָךְ שְׁמָעִית בְּגִנּוּנִיתָא וּדְחֵילִית אֲרוּם עַרְטִילָאַי
וּמִצְוָתָא דְּפַקֵּידְתַּנִי אַעֲבָרִית מִינֵּי וְאִיטַּמָּרִית מִן כִּיסוּפָא׃
11 וַאֲמַר מַן חַוֵּי לָךְ אֲרוּם עַרְטִילָאַי אַתְּ דִּלְמָא מִן פֵּירֵי אִילָנָא
12 דְּפַקֵּידְתָּךְ דְּלָא לְמֵיכַל מִנֵּיהּ אֲכָלְתָּ׃ וַאֲמַר אָדָם אִתְּתָא
13 דִּיהַבְתְּ גַּבַּיי הִיא יַהֲבַת לִי מִן פֵּירֵי אִילָנָא וַאֲכָלִית׃ וַאֲמַר

5. מַלְאֲכִין רַבְרְבִין, *superior angels.*—דְּחַכְּמִין, *who know.* See above No. I. (5).—מִנְדַּע, *to discern, discriminate.* For the form, see § 20. 4. Comp. § 2. 7. *a.*

6. וַחֲמַת, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דְּחִילַת, § 13. 2.

7. לְבוּשׁ טוּפְרָא, *garments of the color of the* טְפַר, i. e. purple.—חָמָיִן, for חָמַיִן, see § 35, and below on v. 15.—בַּהֲתִתְהוֹן see בַּהֲתָא.

8. אִיטַּמַּר, Ithpe. from טְמַר, § 7. *a.* (2).—אִנְתְּתֵיהּ, § 6. *a.* note.

9. סְבַר, § 12. I. 1. *c.* and the parallel passage in the Jer. Targum.

10. שְׁמָעִית, § 12. I. 1. *a.* and 2.—אַעֲבָרִית, Aph. 1. s. Praet. from עֲבַר, § 12. I. 2.—מִן כִּיסוּפָא, *for shame,* i. e. because I was ashamed.

12. גַּבַּי=גַּבִּיי, § 4. *b.*

יְיָ אֱלֹהִים לְאִתְּתָא מַה דָא עֲבַדְתְּ וַאֲמַרַת אִתְּתָא חִוְיָא
14 אַשְׁיַינִי בְּחוּכְמְתֵיהּ וְאַטְעֲיַנִי בְּרַשְׁעוּתֵיהּ וַאֲכָלִית׃ וְאַיְתֵי יְיָ
אֱלֹהִים תְּלָתֵיהוֹן לְדִינָא וַאֲמַר לְחִוְיָא אֲרוּם עֲבַדְתְּ דָא לִיט
אַתְּ מִכָּל בְּעִירָא וּמִכָּל חֵיוַת בָּרָא עַל מְעָךְ תְּהֵא מְטַיֵּיל
וְרַגְלָךְ יִתְקַצְּצוּן וּמַשְׁכָךְ תְּהֵא מְשַׁלַּח חֲדָא לְשַׁב שְׁנִין וְאַרִיסָא
15 דְמוֹתָא בְּפֻמָּךְ וְעַפְרָא תֵּיכוֹל כָּל יוֹמֵי חַיָּיךְ׃ וּדְבָבוּ אֵישַׁוֵּי
בֵּינָךְ וּבֵין אִתְּתָא בֵּין זַרְעִיַּית בְּנָךְ וּבֵין זַרְעִיַּית בְּנָהָא וִיהֵי
כַּד יְהוֹן בְּנָהָא דְאִתְּתָא נַטְרִין מִצְוָותָא דְאוֹרַיְיתָא יְהוֹן מִכַּוְּנִין
וּמַחְיָין יָתָךְ עַל רֵישָׁךְ וְכַד שַׁבְקִין מִצְוָתָא דְאוֹרַיְתָא תְּהֵוֵי
מִתְכַּוֵּין וְנָכִית יַתְהוֹן בְּעִקְבֵיהוֹן בְּרַם לְהוֹן יְהֵא אָסוּ וְלָךְ
לָא יְהֵא אָסוּ וַעֲתִידִין אִינּוּן לְמֶעֱבַד שְׁפִיוּתָא בְּעִיקְבָא בְּיוֹמֵי
16 מַלְכָּא מְשִׁיחָא׃ לְאִנְתְּתָא אֲמַר אַסְגָּא אַסְגֵּי סִיגוּפַיִךְ בְּאַדַּם
בְּתוּלַיִן וְעִידּוּיַיִךְ בְּצַעַר תֵּלְדִין בְּנִין וּלְוַת בַּעְלִיךְ תְּהֵי מְתוֹיִךְ

13. אַשְׁיַינִי, probably an incorrect reading for אַשְׁגַּינִי.—אַטְעֲיַנִי, *seduced me*, Aphel from טְעָה with suffix, § 26. 2. *a*.

14. אַיְתֵי, Aph. from אֲתָא. For the pointing see § 4. *a*. and § 2. 5. *b*.—תְּהֵא מְטַיֵּיל, § 53. 1.—חֲדָא, adverbially, *once*.—אַרִיסָא דְמוֹתָא *deadly poison*, § 61. 1.

15. אֵישַׁוֵּי, 1 sing. Fut. Pa. from שַׁוִּי. The form is perfectly anomalous. Compare אֵימַר instead of אֵמַר.—זַרְעִיַּית, plur. const. from זַרְעִי.—נַטְרִין, 1 Part. from נְטַר. See above No. II. (7).—מַחְיָין, 1 Part. plur. from מְחָא. This also appears to be a masculine form like מָחְיָן, § 35. Schaaf, (Opus Aramaeum p. 308,) points it מָחַיִן. יְהוֹן [i. q. יֶהֱווֹן; so Schaaf ibid.] is understood, making it future, § 53. 1. "Operam dabunt ut percutiant." *They shall make efforts and shall bruise thy head*, i. e. they shall do it intently, and with all their power:—or, *they shall be established*, etc. taking the act. Part. in an intransitive sense. Comp. תְּהֵוֵא מִתְכַּוֵּין below, and above No. II. (15).—שַׁבְקִין, § 32. note 2.—תְּהֵוֵא מִתְכַּוֵּין, *thou shalt be established*, or, perhaps, *thou shalt be intent upon* injuring them.—וְנָכִית should probably be pointed וְנָכֵית. See No. III. v. 15.—לְמֶעֱבַד, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.—עִיקְבָא i. q. עִקְבָא.

16. סִיגוּפַיִךְ, for סִגּוּפַיִךְ; and עִידּוּיַיִךְ, for עִדּוּיַיִךְ. For the pointing of

17 וְהוּא יְהֵי שַׁלִּיט בִּיךְ לְמִזְכֵּי וּלְמִיחְטֵי׃ וּלְאָדָם אֲמַר אֲרוּם
קַבֵּלְתְּ לְמֵימַר אִנְתְּתָךְ וַאֲכַלְתְּ מִן פֵּירֵי אִילָנָא דְפַקֵּידְתָּךְ
לְמֵימַר לָא תֵיכוּל מִנֵּיהּ לִיטָא אַרְעָא בְּגִין דְּלָא חַוִּיאַת לָךְ
18 חוֹבָךְ בְּעַמַל תֵּיכְלִינַהּ כָּל יוֹמֵי חַיָּיךְ׃ וְכוּבִּין וְאַטְדִּין תַּצְמַח
וְתַרְבֵּי בְּדִילָךְ וְתֵיכוּל יַת עִשְׂבָּא דְעַל אַפֵּי בָרָא עָנֵי אָדָם וַאֲמַר
בְּבָעוּ בְרַחֲמִין מִן קֳדָמָךְ יְיָ דְּלָא נִתְחַשֵּׁב כִּבְעִירָא דְּיֵיכוּל
עִיסְבָּא דְאַפֵּי בָרָא נֵיקוּם כְּדוּן וְנִלְעֵי בְּלֵיעוּת יְדַיי וְנֵיכוּל
מָזוֹן מִן מְזוֹנָא דְאַרְעָא וּבְכֵן יִתְאַפְרַשׁ כְּדוּן קֳדָמָךְ בֵּין בְּנֵי
19 אֱנָשָׁא וּבֵין בְּנֵי בְעִירָא׃ בְּלֵיעוּת כַּף יְדָךְ תֵּיכוּל מְזוֹנָא עַד
דְּתֵיהְדּוֹר לְעַפְרָא דְמִינַהּ אִתְבְּרִיאַת אֲרוּם עַפְרָא אַנְתְּ וּלְעַפְרָא
תְתוּב דְּמִן עַפְרָא אַנְתְּ עָתִיד לְמֵיקוּם לְמִיתַּן דִּינָא וְחוּשְׁבְּנָא
20 עַל כָּל מַה דַּעֲבַדְתְּ בְּיוֹם דִּינָא רַבָּא׃ וּקְרָא אָדָם שׁוּם
21 אִנְתְּתֵיהּ חַוָּה אֲרוּם הִיא הֲוָת אִמָּא דְכָל בְּנֵי נָשָׁא׃ וַעֲבַד
יְיָ אֱלֹהִים לְאָדָם וּלְאִנְתְּתֵיהּ לְבוּשִׁין דִּיקָר מִן מְשַׁךְ חִוְיָא
דְּאַשְׁלַח מִנֵּיהּ עַל מְשַׁךְ בִּשְׂרֵיהוֹן חֲלַף טוּפְרֵיהוֹן דְאִשְׁתַּלְחוּ
22 וְאַלְבֵּישִׁינוּן׃ וַאֲמַר יְיָ אֱלֹהִים לְמַלְאָכַיָּא דִּי מְשַׁמְּשִׁין קֳדָמוֹי
הָא אָדָם הֲוָה יְחִידַיי בְּאַרְעָא הֵיכְמָא דַּאֲנָא יְחִידַי בִּשְׁמֵי
מְרוֹמָא וַעֲתִידִין לְמֵיקוּם מִנֵּיהּ דְיָדְעִין לְמַפְרְשָׁא בֵּין טַב
לְבִישׁ אִלּוּ נְטַר מִצְוָתָא פַּקֵּידְתֵּיהּ אִית הוּא חַי וְקַיָּים כְּאִילָן

---

these and similar forms, see § 7. *a.* (2).—מַחְוִיךְ, contracted from מַחְוְיִיךְ, and so Buxtorf points it, מַחְוְיָךְ.—שַׁלִּיט, § 12. I. 1. *c.*—וְהוּא וגו׳, an obscure passage. Lit. *he shall rule over thee, to do justice and to commit sin*, i. e. as I understand the Targumist, *whether he does right or wrong.*

17. קַבֵּלְתְּ, § 12. II. 1.

19. מִינַהּ, for מִנַּהּ, § 6. *a.* note.

21. דְּאַשְׁלַח, *which he* (the serpent) *put off*, מִנֵּיהּ *from himself.*

22. יְחִידַיי, for יְחִידָאִי.—אִלּוּ נְטַר, *if he had kept.*—פַּקֵּידְתֵּיהּ, 1 s. Pr. Pe. with suff. 3 m. s. § 16. 2. *a.*—פַּקֵּידְתָּא, § 12. I. 2.—דְּהָא, *for behold.*—הֲוַי, Praeter n a future sense, or rather both this and the participle אָכֵיל are to

חַיָּא עַד לְעָלְמִין וּכְדוֹן עַל דְּלָא נְטַר מַה דְּפַקֵּידְתָּא נִגְזוֹר
עֲלוֹהִי וְנִטְרְדֵיהּ מִן גִּנְּתָא דְּעֵדֶן קֳדָם עַד לָא יִפְשׁוֹט יְדֵיהּ
וְיִסַּב מִן פֵּירֵי אִילַן חַיָּא דְּהָא אִין אָכִיל הוּא מִנֵּיהּ הָוֵי חַי
23 וְקַיָּים עַד לְעָלְמִין׃ וְתַרְכֵיהּ יְיָ אֱלֹהִים מִגִּנְּתָא דְּעֵדֶן וְאָזַל
וְיָתִיב בְּטוּר מוֹרִיָּה לְמִפְלַח יַת אַדְמְתָא דְּאִתְבְּרֵי מִתַּמָּן׃
24 וּטְרַד יַת אָדָם מִן דְּאַשְׁרֵי יְקַר שְׁכִנְתֵּיהּ מִן לְקַדְמִין בֵּין תְּרֵין
כְּרוּבַיָּא, קֳדָם עַד לָא בְרָא עָלְמָא בְּרָא אוֹרַיְתָא אַתְקִין גִּינְתָא
דְּעֵדֶן לְצַדִּיקַיָּא דְּיֵיכְלוּן וְיִתְפַּנְּקוּן מִן פֵּירֵי אִילָנָא עַל דִּי פָּלְחוּ
בְּחַיֵּיהוֹן בְּאוּלְפַן אוֹרַיְתָא בְּעָלְמָא הָדֵין וְקַיִּימוּ פִּקּוּדַיָּא אַתְקִין
גֵּיהִנָּם לְרַשִּׁיעַיָּא דְּמַתִּילָא לְחַרְבָּא שְׁנִינָא אָכְלָה מִתְּרֵין סִטְרִין
אַתְקִין בְּגַוַּהּ זִיקוּקִין דִּינוּר וְגוּמְרִין דְּאֶשָּׁתָא לְמֵידַן בְּהוֹן
לְרַשִּׁיעַיָּא דְּמָרְדוּ בְּחַיֵּיהוֹן בְּאוּלְפַן אוֹרַיְתָא טָבְתָא הִיא אוֹרַיְתָא
לְפָלְחָהּ מִן פֵּירֵי אִילַן חַיָּא דְּאַתְקְנָהּ מֵימַר דַּייָ לְנַטּוֹרָהּ
דִּיהֵי קַיָּם וּמְטַיֵּיל בִּשְׁבִילֵי אָרְחָה דְּחַיֵּי לְעָלְמָא דְּאָתֵי׃

---

be taken as we use the Present tense in English, expressing a general truth:—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) *if he should eat, etc., he would live, etc.*

23. אָזַל and יָתִיב (§ 12. II. 1.) are both Praeters.

24. דְּמַתִּילָא, 2d Part. from מְתַל, *which is like.* Tseri is inserted, like Qamets in וְאָמַר, etc. on account of the prefix with Sheva, § 7. *d.* note.—דִּינוּר, i. q. דְּנוּר § 60. 1. *b.*—אֶשָּׁתָא, an unusual pointing of אֶשְׁתָּא or אֶשָּׁתָא, (§ 2. 7. *c.*) emph. state from אֶשָּׁא.—לְמֵידַן, § 7. *d.* note. מֵדַן, Inf. of דּוּן. —בְּהוֹן, *with them, by means of them.*—לְפָלְחָהּ, 1 Part. Pe. The law is better *to him who observes it.*—מִן, *than,* § 64. 1. *a.*—קַיָּם, either this word should be pointed קַיָּים, or it may be considered as a different form of the adjective. "The law is better, to him who observes it, than the fruits of the tree of life, which Jehovah hath prepared for him who keeps it [the law], that he may be established, and may walk in the paths of the way of life, in the future world."

III. *The same.* Gen. 3.—Jerusalem Targum.

7 וַעֲבָדוּ לְהוֹן אִצְטְלָוָן : (8) מְטַיֵּל בְּגִנְּתָא לְתוּקְפָּא דְיוֹמָא :

9 וּקְרָא מֵימְרָא דַיְיָ אֱלֹהִים לְאָדָם וַאֲמַר לֵיהּ הָא עַלְמָא דִבְרֵית
גְּלֵי קֳדָמַי חֲשׁוֹכָא וּנְהוֹרָא גְּלָאֵי קֳדָמַי וְאֵיךְ אַתְּ סְבַר דְּלֵית
גְּלֵי קֳדָמַי אַתְרָא דְאַתְּ בְּגַוֵּיהּ הָן הִיא מִצְוָתָא דְפַקְּדֵית יָתָךְ :

15 וִיהֵי כַּד יְהוֹן בְּנַיָּא דְאִתְּתָא לָעֲיָן בְּאוֹרַיְתָא וְעָבְדִין פִּקּוּדַיָּא
יְהוֹן מִתְכַּוְּנִין וּמָחְיָן יָתָךְ לְרֵישָׁךְ וְקָטְלִין יָתָךְ וְכַד יִשְׁבְּקוּן
בְּנַיָּא דְאִתְּתָא מִצְוָתָא דְאוֹרַיְתָא וְלָא יַעַבְדוּן פִּקּוּדַיָּא תְּהֵוֵי
מִתְכַּוֵּין וְנָכֵית יָתְהוֹן בְּעִקְבֵיהוֹן וּמַמְרַע יָתְהוֹן בְּרַם יְהֵוֵי
אָסוּ לִבְנַהָא דְאִתְּתָא וְלָךְ חִוְיָא לָא יְהֵוֵי אָסוּ בְּרַם עֲתִידִין
הִינּוּן אִלֵּין לְאִלֵּין לְמֶעְבַּד שְׁפִיוּתָא בְּעִקְבָא בְּסוֹף עֵקֶב יוֹמַיָּא

7. וַעֲבָדוּ instead of the regular form וַעֲבַדוּ. The almost entire confusion of Pattahh and Qamets and even Hhateph Pattahh, which prevails in this Targum and that of the Pseudo-Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditionary remarks* on the text, than a translation of it.—*They* made, etc. This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew, *The Lord God* made, etc.

8. *In the strength of the day*—probably incorrect, although the Hebrew רוּחַ has sometimes a signification analogous to this. See Josh. 2 : 11.

9. דִבְרֵית, *which I have created.* Regularly דִּבְרֵית. So, especially in the Targum of the Pseudo-Jonathan, אֲמַר, with the prefix וְ, becomes וַאֲמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. *d.* note.—גְּלֵי, Pass. Part. Pe., § 23. 1. note, *is manifest before me.*—סָבַר, 1st Part. Peal.

15. וִיהֵי, *And it shall come to pass.* The Vav conversive does not appear in Chaldee.—מִתְכַּוְּנִין, Part. Ithpa. from כַּוֵּן, full orthography, § 12. II. 4.—מָחְיָן, masc. pl. Act. Part. from מְחָא, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מָחַיִן.—נָכֵית, § 12. I. 1. *c.*—מַמְרַע, 1st Part. Aph.

18 בְּיוֹמוֹי דְמַלְכָּא מְשִׁיחָא׃ וְכוּבִּין וְדַרְדְּרִין תַּרְבֵּי לָךְ וְתֵיכוֹל
יַת עִשְׂבָּא דִבְאַפֵּי בָרָא עָנֵי אָדָם וְאָמַר בְּבָעוּ בְרַחֲמִין מִן קֳדָמָךְ
יְיָ לָא נִתְחֲשֵׁב קֳדָמָךְ מִן בְּעִירָא לְמֵיכַל יַת עִשְׂבָּא דִבְאַפֵּי
בָרָא נְקוּם כְּדֵן וְנִלְעֵי מִלֵּאוּת יְדַי וְנֵיכוֹל מָזוֹן מִן פֵּירֵי אַרְעָא
וּבְכְדֵין יְהֵי מִפְרַשׁ קֳדָמָךְ בֵּין בְּנֵי אֱנָשָׁא וּבֵין בְּעִירָא׃
22 וַאֲמַר מֵימְרָא דַיְיָ אֱלֹהִים הָא אָדָם דִּבְרֵית יָתֵיהּ יְחִידַי בְּגוֹ
עָלְמֵי הֵיךְ מָה דַּאֲנָא יְחִידַי בִּשְׁמֵי מְרוֹמָא עֲתִידִין אוּמִּין
סַגִּיאִין לְמֵיקַם מִנֵּיהּ מִנֵּיהּ תְּקוּם אוּמָּה דְיָדְעָא לְמִפְרְשָׁא בֵּין
טָב לְבִישׁ וּכְדוּן טָב דְּנִטְרוֹד יָתֵיהּ מִן גִּנְּתָא דְעֵדֶן קֳדָם עַד
לָא יִפְשׁוֹט יְדֵיהּ וְיִסַּב לְחוֹד מִן פֵּירֵי אִילָנָא דְחַיַּיָּא וְיֵיכוֹל

from מְרַע.—לִבְנָהָא, suffix pleonastic, § 47. 2.—אִלֵּין לְאִלֵּין, *these to those*, i. e. one to another.—שְׁפוּיְתָא, "Pravè ut puto," says Buxtorf, Lex. art. שַׁפִּיוּתָא. But whether the reading שַׁפִּיוּתָא (or שְׁפוּיְתָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio*. Walton gives *incolumitas*, (probably deriving it from שְׁפָא in the Rabbinical sense, *to be quiet, at peace;*) which the connection seems to favor.—יוֹמוֹי, suff. pleon. § 47. 2.—"And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover they shall apply remedies (?) to the heels of one another in the end of the last days, in the days of king Messiah."

18. תַּרְבֵּי, i. e. אַרְעָא, *the earth shall bring forth abundantly.*—דִבְאַפֵּי בָרָא, *which is upon the surface of the field*, i. e. the grass.—עָנֵי, Part. used for the Praeter. *Adam answered*, § 53. 1. note.—וְאָמַר, see the notes on vs. 7 and 9 of this chapter. מִן בְּעִירָא, Let us not be regarded as though we were *of the cattle*, i. e. cattle. Comp. the French *des bêtes*, etc.—נִלְעֵי, for נִלְעֵא § 23. 1. note.

22. מָה adds nothing to the sense.—אוּמִּין, see אֻמָּא in Lex.—לְמִפְרְשָׁא, evidently an Infinitive form. Perhaps it should be pointed מִפְרְשָׁא, § 12. I. 4.—קֳדָם עַד לָא, *before* he shall, etc., or *while* he does *not*, etc.

24 ויהי לעלם׃ וטרד ית אדם ואשרי יקר שכינתיה מן לקדמין
ממדנח לגנתא דעדן מעלוי תרין כרוביא קדם עד לא נברא
עלמא תרין אלפין שנין ברא אוריתא ואתקן גיהנם וגנתא
דעדן אתקן גנתא דעדן לצדיקיא דייכלון ויתפנקון מן פירי
אילנא על דנטרו מצותא דאוריתא בעלמא הדין אתקן גהנם
לרשיעיא דהיא מדמיא לחרבא שנינא אכלה מתרין סטרה
אתקן בגוה זקוקין דנורא וגומרין מבערין לרשיעיא להתפרע
מנהון לעלמא דאתי על דלא נטרו מצותא דאוריתא בעלמא
הדין ארום אילן דחייא היא אוריתא כל דנטר לה בעלמא
הדין היי חי וקיים כאילנא דחיי טבא היא אוריתא לפלחה
בעלמא הדין היך פרי אילן דחייא לעלמא דאתי׃

24. *The glory of his presence*, i. e. *his glorious presence.*—ממדנח מן לקדמין, these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. *On the east, towards the sun-rising*. This I think is better in the present instance than to consider מן לקדמין as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next clause. Also Gen. 2:15, Jeru. T. Gen. 2:8, Pseudo-Jon.—קדם עד לא וגו׳, *two thousand years before the world was created, he made the law*, etc. See above (22).—על דנטרו, *because they kept.*—מדמיא, 1st Part. Pa. fem. sing. from דמא. § 12. 1. 3.—סטרה, plural, contracted for סטרתא; אכלא מתרין סטרה, lit. a sword, *destroying from both sides*, i. e. a two-edged sword.—מבערין, 1st Part. Pa. from בער.—דאתי, (Part. from אתא) the world *which* is *coming*, or, as we more commonly say, the world to come.—היא, § 47. 1. the tree of life *is*, i. e. *represents* the law.—היי, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—קיים, § 4. *a.* This double י originated with an unpointed text, and should not have been retained when the points were affixed. לפלחה for לפלחה, see above (7) *to him who obeys it.*

IV. *Story of a dispute between Cain and Abel.* Gen. 4 : 8.—Jerusalem Targum.

וַאֲמַר קַיִן לְהֶבֶל אֲחוּי אֱתָא וְנִפּוֹק לְאַפֵּי בָרָא וַהֲוָה כַּד נְפַקוּ
תַּרְוֵיהוֹן לְאַפֵּי בָרָא עָנֵי קַיִן וַאֲמַר לְהֶבֶל אֲחוּי לֵית דִּין
וְלֵית דַּיָּן וְלֵית עָלַם אוֹחֲרָן וְלָא לְמִתַּן אֲגַר טָב לְצַדִּיקַיָּא
וְלָא לְאִתְפְּרַע מִן רַשִׁיעַיָּא וְלָא בְּרַחֲמִין אִתְבְּרֵי עָלְמָא וְלָא
בְּרַחֲמִין הוּא מִדַּבַּר מִן בְּגְלַל מָה אִתְקַבַּל קוּרְבָּנָךְ מִנָּךְ בְּרַעֲוָ
וּמִנִּי לָא אִתְקַבַּל בְּרַעֲוָא עָנֵי הֶבֶל וַאֲמַר לְקַיִן אִית דִּין וְאִית
דַּיָּן וְאִית עָלַם אוֹחֲרָן וְאִית מִתַּן אֲגַר טָב לְצַדִּיקַיָּא וּלְאִתְפְּרַע
מִרַשִׁיעַיָּא וּבְרַחֲמִין אִתְבְּרֵי עָלְמָא וּבְרַחֲמִין הוּא מִדַּבַּר בְּרַם
כְּפֵירֵי עוֹבָדִין טָבִין הוּא מִדַּבַּר עַל דַּהֲוָן עוֹבָדַי תַּקְּנִין מִן
דִּידָךְ אִתְקַבַּל קָרְבָּנִי מִנִּי בְּרַעֲוָא וּמִנָּךְ לָא אִתְקַבַּל בְּרַעֲוָא
וַהֲווֹ תַּרְוֵיהוֹן מִנַּצִּין בְּאַפֵּי בָרָא וְקָם קַיִן עַל הֶבֶל אֲחוּי וּקְטַל
יָתֵיהּ׃

לְמִתַּן, Inf. for Fut. "no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favor? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous.] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him."

V. *Marriage of Samson.* Judg. 14.—Jonathan.

1 וּנְחַת שִׁמְשׁוֹן לְתִמְנַת וַחֲזָא אִתְּתָא בְּתִמְנָת מִבְּנָת פְּלִשְׁתָּאֵי׃
2 וּסְלֵיק וְחַוִּי לַאֲבוּהִי וּלְאִמֵּיהּ וַאֲמַר אִתְּתָא חֲזֵיתִי בְּתִמְנַת
3 מִבְּנָת פְּלִשְׁתָּאֵי וּכְעַן סַבוּ יָתַהּ לִי לְאִתּוּ׃ וַאֲמַרוּ לֵיהּ אֲבוּהִי
וְאִמֵּיהּ הֲלָא לֵית בִּבְנָת אֲחָךְ וּבְכָל עַמִּי אִתְּתָא דְּאַתְּ אָזֵיל
לְמִסַּב אִתְּתָא מִפְּלִשְׁתָּאֵי עֲרֵלַיָּא וַאֲמַר שִׁמְשׁוֹן לַאֲבוּהִי יָתַהּ
4 סַב לִי אֲרֵי הִיא כְּשָׁרַת בְּעֵינָי׃ וַאֲבוּהִי וְאִמֵּיהּ לָא יְדַעִין
אֲרֵי מִן קֳדָם יְיָ הוּא אֲרֵי תּוּסְקְפָא הוּא בָּעֵי לְאִתְפְּרָאָה
5 בִּפְלִשְׁתָּאֵי וּבְעִדָּנָא הַהִיא פְּלִשְׁתָּאֵי שַׁלְּטִין בְּיִשְׂרָאֵל׃ וּנְחַת
שִׁמְשׁוֹן וַאֲבוּהִי וְאִמֵּיהּ לְתִמְנַת וַאֲתוֹ עַד כַּרְמֵי תִמְנָת וְהָא אַרְיָא
6 בַּר אַרְיָוָן נָהֵים לְקַדְמוּתֵיהּ׃ וּשְׁרַת עֲלוֹהִי רוּחַ גְּבוּרָא מִן
קֳדָם יְיָ וְהַדְמֵיהּ כְּמָא דִמְהַדְמִין גַּדְיָא וּמִדַּעַם לֵית בִּידֵיהּ וְלָא
7 חַוִּי לַאֲבוּהִי וּלְאִמֵּיהּ יָת דַּאֲבַד׃ וּנְחַת וּשְׁאֵיל בְּאִתְּתָא וּכְשָׁרַת
8 בְּעֵינֵי שִׁמְשׁוֹן׃ וְתָב לִזְמַן יוֹמִין לְמִסְּבַהּ וְסָר לְמִחְזֵי יָת
פִּגְרָא דְאַרְיָא וְהָא קִנָּא דְדַבּוּרְיָתָא בְּפִגְרָא דְאַרְיָא וּבֵיהּ דּוּבְשָׁא׃
9 וְנַסְחֵיהּ בִּידֵיהּ וַאֲזַל מֵיזַל וְאָכֵיל וַאֲזַל לְוָת אֲבוּהִי וּלְוָת
אִמֵּיהּ וִיהַב לְהוֹן וַאֲכַלוּ וְלָא חַוִּי לְהוֹן אֲרֵי מִפִּגְרָא דְאַרְיָא
10 נְסֵיחַ דּוּבְשָׁא׃ וּנְחַת אֲבוּהִי עַל עֵסַק אִתְּתָא וַעֲבַד תַּמָּן
11 שִׁמְשׁוֹן מִשְׁתְּיָא אֲרֵי כֵּן עָבְדִין עוּלֵמַיָּא׃ וַהֲוָה כַּד חֲזוֹ יָתֵיהּ

---

1. בְּנָת, see בַּת in Lex.

2. סְלֵיק, § 12. I. 1. and II. 1.—סַבוּ, Imp. from נְסַב, § 12. II. 1. *a*.—אִתּוּ, see אִתָּא.

3. כְּשָׁרַת, 3 sing. fem. from כְּשַׁר, § 15. note 2.

5. אֲתוֹ, 3 m. pl. Pr. from אֲתָא.—לְקַדְמוּתֵהּ, Buxtorf gives the pointing קַדְמוּת, which analogy demands.

6. מְהַדְמִין, הַדְמֵיהּ, Paël forms without Daghesh, § 12. II. 3.

8. לְמִסְּבַהּ, Inf. from נְסַב with prefix and suffix.

9. מֵיזַל, § 21. *a*.

12 וְדַבַּרוּ תְלָתִין חַבְרִין וַהֲווֹ עִמֵּיהּ ׃ וַאֲמַר לְהוֹן שִׁמְשׁוֹן
אֱחוּד כְּעַן לְכוֹן חוּדִיתָא אִם חַוָּאָה תְחַוּוֹן יָתַהּ לִי שִׁבְעַת
יוֹמֵי מִשְׁתְּיָא וְתַשְׁכְּחוּן וְאֶתֵּן לְכוֹן תְּלָתִין פְּלָדְסִין וּתְלָתִין
13 אִצְטְלָוָן דִּלְבוּשָׁא ׃ וְאִם לָא תוּכְלוּן לְחַוָּאָה לִי וְתִתְּנוּן אַתּוּן
לִי תְּלָתִין פְּלָדְסִין וּתְלָתִין אִצְטְלָוָן דִּלְבוּשָׁא וַאֲמַרוּ לֵיהּ חוּד
14 חִידָתָךְ וְנִשְׁמְעִנַּהּ ׃ וַאֲמַר לְהוֹן מֵאָכְלָא נְפַק מֵיכְלָא וּמִתַּקִּיפָא
15 נְפַק חוּלְיָא וְלָא יְכִילוּ לְחַוָּאָה חוּדִיתָא תְּלָתָא יוֹמִין ׃ וַהֲוָה
בְּיוֹמָא שְׁבִיעָאָה וַאֲמַרוּ לְאִתַּת שִׁמְשׁוֹן שַׁדִּילִי יָת בַּעֲלִיךְ
וִיחַוֵּי לָנָא יָת חוּדִיתָא דִּלְמָא נוֹקִיד יָתִיךְ וְיָת בֵּית אֲבוּךְ בְּנוּרָא
16 הַלְמַסְכָּנוּתָנָא קְרֵיתוּן יָתָנָא הֲלָכָא ׃ וּבְכַת אִתַּת שִׁמְשׁוֹן עֲלוֹהִי
וַאֲמַרַת לְחוּד שְׂנֵאתַנִי וְלָא רְחֵמְתַּנִי חוּדְתָא חַדְתָּא לִבְנֵי
עַמִּי וְלִי לָא חַוִּיתָא וַאֲמַר לַהּ הָא לְאַבָּא וּלְאִמָּא לָא חַוֵּיתִי
17 וְלִיךְ אַכְדֵּין אֲחַוֵּי ׃ וּבְכַת עֲלוֹהִי שִׁבְעָא יוֹמַיָּא דַּהֲוָה לְהוֹן
מִשְׁתְּיָא וַהֲוָה בְּיוֹמָא שְׁבִיעָאָה וְחַוִּי לַהּ אֲרֵי דְחַקְתֵּיהּ וְחַוִּיאַת
18 חוּדִיתָא לִבְנֵי עַמַּהּ ׃ וַאֲמַרוּ לֵיהּ אֱנָשֵׁי קַרְתָּא בְּיוֹמָא שְׁבִיעָאָה
עַד לָא מֵעַל שִׁמְשָׁא מַה חֲלֵי מִדּוּבְשָׁא וּמָה תַּקִּיף מֵאַרְיָא וַאֲמַר
19 לְהוֹן אִלּוּלְפוֹן בְּדַקְתּוּן בְּאִתְּתִי לָא אַשְׁכַּחְתּוּן חוּדָתִי ׃ וּשְׁרַת
עֲלוֹהִי רוּחַ גְּבוּרָא מִן קֳדָם יְיָ וּנְחַת לְאַשְׁקְלוֹן וּקְטַל מִנְּהוֹן
תְּלָתִין גַּבְרָא וּנְסֵיב יָת זַרְזֵיהוֹן וִיהַב אִצְטְלַיָּא לִדְחַוִּיאוּ

12. אִצְטְלָוָן ; Buxtorf points it אִצְטַלְוָן.

13. נִשְׁמְעִנַּהּ, Fut. 1 pl. with suff.

15. שַׁדִּילִי, Imperative Pael. § 12. I. 1.—וִיחַוֵּי *that he may tell.*—נוֹקִיד, Aphel from יְקַד.—הַלְמַסְכָּנוּתָנָא, *is it to try* (perplex) *us?* For the ending נוּת see § 16. 2. *c.* and for the prefix מ, § 12. I. 4.

16. דַּהֲוָא, *while*, etc.

17. דְּחַקְתֵּיהּ, 3. sing. fem. Praet., with suffix, from דְּחַק.

18. קַרְתָּא, see קְרִי in Lex.—מֵעַל Inf. from עֲלַל.

19. זַרְזֵיהוֹן, contrary to the analogy of Chaldee, but according to that of Hebrew.

20 הוֹדִיתָא וְתָקֵיף רוּגְזֵיהּ וּסְלֵיק לְבֵית אֲבוּהִי׃ וַהֲוַת אִתַּת שִׁמְשׁוֹן
לִדְחַבְרֵיהּ דַּהֲוָה שׁוֹשְׁבִינֵיהּ׃

VI. *Prediction of Messiah's kingdom.* Ps. 2.

1 לְמָה מִתְרַגְּשִׁין עַמְמַיָּא וְאוּמַיָּא מְהַגְּגִין סְרִיקוּתָא׃ (2) קָיְמִין
מַלְכֵי אַרְעָא וְשִׁלְטוֹנַיָּא יִתְחַבְּרוּן כַּחֲדָא לְמִרְדָּא קֳדָם יְיָ וּלְמִנְצֵי
3 עַל מְשִׁיחֵיהּ׃ נְתַבַּע יָת אֲסָרֵיהוֹן וְנִטְלוֹק מִנָּנָא שַׁלְשְׁלָוָתְהוֹן׃
4 דְּיָתֵיב בִּשְׁמַיָּא יִגְחַךְ מֵימְרָא דַּיְיָ יְחַיֵּךְ לְהוֹן׃ (5) הֵידֵין יְמַלֵּל
6 לְהוֹן בְּתוּקְפֵיהּ וּבְרוּגְזֵיהּ יְבַהֵל אִנּוּן׃ וַאֲנִי רַבֵּיתִי מַלְכִּי
7 וּמַנִּיתֵיהּ עַל טוּר בֵּקְדְשִׁי׃ אֶשְׁתָּעֵי קְיָמָא דַּיְיָ אֲמַר חֲבִיב כְּבַר
8 לְאַבָּא לִי אַנְתְּ זַכָּאָה כְּאִלּוּ יוֹמָא דֵין בְּרֵיתָךְ׃ בְּעֵי מִנִּי וְאֶתֵּן
9 נִכְסֵי עַמְמַיָּא אַחְסַנְתָּךְ וְאַחוּדְתָּךְ שָׁלְטוֹנֵי סִיָּפֵי אַרְעָא׃ תְּתַבְּרִנּוּן
10 הֵיךְ בְּחוּטְרָא דְּפַרְזְלָא הֵיךְ מָן דְּפֶחָר תְּתָרְעִנּוּן׃ וּכְדוּן מַלְכַיָּא
11 אַשְׂכִּילוּ קַבִּילוּ מַרְדּוּתָא נְגִידֵי אַרְעָא׃ פְּלַחוּ קֳדָם יְיָ בִּדְחֶלְא
12 וְצַלּוּ בִּרְתִיתָא׃ קַבִּילוּ אוּלְפָנָא דִּלְמָא יִרְגַּז וְתִהוֹבְדוּן
אוֹרְחָא מְטוּל דְּיֵיחוֹר כִּזְעֵיר רוּגְזֵיהּ טוּבֵיהּ לְכָל דִּסְבְרִין
בְּמֵימְרֵיהּ׃

---

20. לִדְחַבְרֵיהּ, *to* the person *who* was *his companion.*

2. קָיְמִין, 1st Part. plur. from קוּם. See the Par.—מִרְדָּא, Inf. Pa.—מִנְצֵי, Inf. Pe. from נְצָא, § 18. note 1,

4. דְּיָתֵיב, by ellipsis of the pers. pron., *he who sitteth.*

7. חֲבִיב, Vocative; *O thou beloved,* etc.—זַכָּאָה, emph. masc. "*Tu mihi purus es.*" Buxtorf.

9. מָן, see מָאן in the vocabulary.

11. צַלּוֹ Imp. Pa. 2. pl. from צַלִּי.

12. וְתְהוֹבְדוּן אוֹרְחָא, "*et amittatis viam,*" Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word אֲבַד), cites several examples in which הוֹבַד has evidently the intransitive sense *to perish.*—יֵיחוֹר, Fut. from חֲרַר.—טוּבֵיהּ, suffix pleonastic, § 47. 2. Comp. Heb. אַשְׁרֵי.

VII. *The praises of Jehovah.* Ps. 8.

לְשַׁבָּחָא עַל כִּנּוֹרָא דְאַיְתִי מִגַּת תּוּשְׁבַּחְתָּא לְדָוִיד׃

2 יְיָ אֱלָהָא רִבּוֹנָנָא כְּמָה תְּלִיל שְׁמָךְ וּמְשַׁבַּח בְּכוֹלָּא אַרְעָא
3 דִּיהַבְתָּא זִוָּךְ עֵיל מִן שְׁמַיָּא׃ מִפּוּם עוֹלֵמַיָּא וְיוֹנְקַיָּא אַשְׁתַּסְתָּא
4 עוּשְׁנָא מִן בִּגְלַל מְעִיקָךְ לְבַטָּלָא בְּעֵיל דְּבָבָא וְגֵזוֹמָא׃ מְטוּל
דְּאֶחְמֵי שְׁמַיָּךְ עוֹבָדֵי אֶצְבְּעָתָךְ סִיהֲרָא וְכוֹכְבַיָּא דִּי אַתְקֵינְתָּא׃
5 מָה בַּר נָשָׁא מְטוּל תִּדְכַּר עוֹבָדוֹי וּבַר נָשָׁא מְטוּל תִּסְעַר
6 עֲלוֹי׃ וְחַסַּרְתָּא יָתֵיהּ קַלִּיל מִמַּלְאֲכַיָּא וְאִיקָרָא וְשִׁבְהוֹרָא
7 תַּכְלְלִנֵּיהּ׃ אַשְׁלַטְתֵּיהּ בְּעוֹבָדֵי יְדָךְ כּוֹלָּא שַׁוֵּיתָא תְּחוֹת
8 רִגְלוֹי׃ עָאן וְתוֹרֵי כּוּלְּהוֹן וּלְחוֹד בְּעִירֵי חַקְלָא׃ (9) צִפְּרֵי שְׁמַיָּא
10 וְנוּנֵי יַמָּא וְלִוְיָתָן דְּהָלִיךְ אָסְרְטֵי יַמָּא׃ יְיָ אֱלָהָא רִבּוֹנָנָא
כְּמָה תְּלִיל וּמְשַׁבַּח שְׁמָךְ בְּכוֹלָּא אַרְעָא׃

VIII. *Parable of the vineyard.* Isa. 5 : 1—7.—Jonathan.

1 אֲמַר נְבִיָּא אֲשַׁבַּח כְּעַן לְיִשְׂרָאֵל דִּמְתִיל לְכַרְמָא זַרְעֵיהּ
דְּאַבְרָהָם רַחֲמִי תּוּשְׁבַּחַת רַחֲמִי לְכַרְמֵיהּ עַמִּי חֲבִיבִי יִשְׂרָאֵל

Title. לְדָוִיד, לְ *auctoris,* as in Hebrew. The mode of writing this name with י, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

2. זִוָּךְ, for the ordinary form זִיוָךְ, § 2. 6. *c.*

3. מְעִיקָךְ, Part. Aph. from עוּק, *enemies.*

4. מְטוּל דְּ, probably this rendering originated in the false supposition that the Hebrew כִּי is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when.*

8. תּוֹרֵי, const. for emph. § 60. 1. note 3.

Instead of the fine poetical allegory of Isaiah, we are here presented with *an interpretation.* The Targumist has not simply translated the words of the prophet into Chaldee, as *he* has generally done, but has trans-

2 יְהַבִית לְהוֹן אַחְסָנָא בְּטוּר רָם בְּאַרְעָא שְׁמֵינָא : וְקַדֵּשְׁתִּנּוּן
וְיַקַּרְתִּנּוּן וְקַיֵּימְתִּנּוּן כְּמִצַּב גֶּפֶן בְּחִירָא וּבְנֵיתָא מַקְדְּשִׁי בֵּינֵיהוֹן
וְאַף מַדְבְּחִי יְהָבִית לְכַפָּרָא עַל חֲטָאֵיהוֹן וַאֲמַרִית דְּיַעְבְּדוּן
3 עוֹבָדִין טָבִין קֳדָמַי וְאִנּוּן אַבְאִישׁוּ עוֹבָדֵיהוֹן : נְבִיָּא אֱמַר
לְהוֹן הָא בֵית יִשְׂרָאֵל מְרַדוּ מִן אוֹרַיְתָא וְלָא צָבַן לְמֵיתַב
כְּעַן יָתְבֵי יְרוּשְׁלֶם וֶאֱנָשׁ יְהוּדָה דִּינוּ כְעַן דִּינָא קֳדָמַי מִן
4 עַמִּי : מַה טָבָא אֲמַרִית לְמֶעְבַּד עוֹד לְעַמִּי וְלָא עֲבַדִית לְהוֹן
מָא דֵין אֲמַרִית דְּיַעְבְּדוּן עוֹבָדִין טָבִין וְאִנּוּן אַבְאִישׁוּ עוֹבָדֵיהוֹן :

lated the allegory into plain language Still, the extract is curious, and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

"Dixit propheta · Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel, dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum : et præcepi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis : Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc judicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare ipsi fecerunt opera mala? 5. Nunc autem annunciabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem : conteram domum sanctuarii eorum, et erunt in conculcationem. 6. Et ponam eos derelictos: non èrit eis sustentaculum nec fulcimentum; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitiae ejus. Et dixi ut facerent judicium et ecce facti sunt calumniatores; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata."

1. אֶשְׁבְּחֵיהּ and זַרְעֵיהּ, pleonastic suffixes, § 47. 2.—רְחָמִי, *my beloved*, 1st Part. from רְחַם.

3. צָבַן, contracted form of the act. part. m. pl. from צְבָא, § 35.—מִתַּב Inf. from תיב.

5 וּכְעַן אֲחַוֵי כְעַן לְכוֹן יַת דַאֲנָא עָתִיד לְמֶעְבַד לְעַמִי אֲסַלֵק
שְׁכִנְתִּי מִנְהוֹן וִיהוֹן לְמִבַּז אֶתְרַע בֵּית מַקְדְשְׁהוֹן וִיהוֹן לְדִישׁ :
6 וַאֲשַׁוִינוּן רְטִישִׁין לָא אִסְתְּעֲרוּן וְלָא יִסְתַּמְכוּן וִיהוֹן מְטַלְטְלִין
7 וּשְׁבִיקִין וְעַל נְבִיַיָא אֲפַקֵד דְלָא יִתְנַבּוּן עֲלֵיהוֹן נְבוּאָה : אֲרֵי
עַמֵיהּ דַיְיָ צְבָאוֹת בֵּית יִשְׂרָאֵל וֶאֱנָשׁ יְהוּדָה נְצִבָא דְחֶדְוָתֵיהּ
וַאֲמָרִית דְיַעְבְּדוּן דִינָא וְהָא אִנּוּן אֲנוּסִין אֲמָרִית דְיַעְבְּדוּן
זָכוּ וְהָא אִנּוּן מַסְגַן חוֹבִין :

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52 : 13.—53 : 2.—Jonathan.

13 הָא יַצְלַח עַבְדִי מְשִׁיחָא יְרוּם וְיִסְגֵי וְיִתְקוֹף לַחֲדָא : (14) כְּמָא
דְסַבַּרוּ לֵיהּ בֵּית יִשְׂרָאֵל יוֹמִין סַגִיאִין דַהֲוָה חֲשִׁיךְ בֵּינֵי
15 עַמְמַיָא חֶזְוֵיהוֹן וְזִיוְהוֹן מִבְּנֵי אֱנָשָׁא : כֵּן יְבַדַר עַמְמִין סַגִיאִין
עֲלוֹהִי יִשְׁתְּקוּן מַלְכִין יְשַׁוּוּן יְדֵיהוֹן עַל פּוּמְהוֹן אֲרֵי דְלָא
1 אִשְׁתְּעִיאוּ לְהוֹן חֲזוֹ וּדְלָא שְׁמַעוּ אִסְתַּכַּלוּ : מַן הֵימִין
לִבְסוֹרְתָנָא דָא וּתְקוֹף דְרַע גְבוּרְתָא דַיְיָ כְּדוֹן עַל מַן אִתְגְלִיאַת :

5. מִבַּז Inf. from בְּזַז. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, דִּישׁ, *is* a noun.

6. מְטַלְטְלִין, Pass. Part. Palpel from טַלֵּל.

7. מַסְגַן, Aph. 1st Part. plur. from סְגָא, § 35.

13. לַחֲדָא, see חֲדָא in the vocabulary.

15. אִשְׁתְּעִיאוּ, *they have told*, for *has been told*, or rather, in the present instance, *had been told*, § 56. 2. *b*.—חֲזוֹ וגו׳, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen, they have considered;* the LXX and the Arabic version give the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

1. הֵימִין, see אֲמַן.—וּתְקוֹף וגו׳, lit. *and the strength of the arm of Jehovah's power.* Comp. § 61. 1. and note 1.

2 וְיִתְרַבָּא צַדִּיקָא קֳדָמוֹהִי הָא כְּלַבְלְבִין דְּפָרְחִין וּכְאִילָן דִּמְשַׁלַּח
שׁוֹרְשׁוֹהִי עַל נַגְדִין דְּמַיִין כֵּן יִסְגוֹן תּוֹלְדַת קוּדְשָׁא בְּאַרְעָא
דַּהֲוָת צְרִיכָא לֵיהּ לָא חֵיזוּ חוֹלָא חֶזְוֵיהּ וְלָא אֵימְתֵיהּ אֵימַת
הֶדְיוֹט וִיהֵי זִיו קוּדְשָׁא זִיוֵיהּ דְּכָל דְּיִחְזְנֵיהּ יִסְתַּכַּל בֵּיהּ׃

X. *Aphorisms of Solomon.* Prov. 10:1—12.

מַתְלוֹי דִשְׁלֹמֹה

1 בַּר חַכִּימָא נֶחְדֵי אֲבוּי וּבְרָא סַכְלָא מְהַמֵּץ לְאִמֵּיהּ׃ (2) לָא
מִיתַּתְרִין אוֹצְרֵי דְּרַשִׁיעָא וְצִדְקְתָא מְפַצְיָא מִן מוֹתָא בִּישָׁא׃
3 לָא מַכְפֵּן אֱלָהָא נַפְשֵׁיהּ דְּצַדִּיקָא וְקִנְיָנָא דְּרַשִׁיעֵי נִסְחוֹף׃
4 מִסְכֵּנוּתָא מְמַכְּכָא לְגַבְרָא רַמָּיָא וְיָדָא דְּכַשִּׁירָא מַעַתְּרָא לְהוֹן׃
5 דְּפָלַח בְּקַיְטָא בְּרָא סוּכְלְתָנָא הוּא וּדְדָמֵךְ בְּחַצְדָּא בְּרָא

---

2. יִתְרַבָּא, § 23. Note 2.—שׁוֹרְשׁוֹהִי, § 33. *b.*—לֵיהּ, in the land which was in need *of him*, i. e. of the צַדִּיק mentioned above, the Messiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—דְּכָל, *so that every one* who sees him shall attentively consider him.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

Title. מַתְלוֹי, pleonastic suffix, § 47. 2.

1. נֶחְדֵי, instead of יֶחְדֵי, Fut. Aph. from חֲדָא, § 12. I. 3.—סַכְלָא for סַכְלָא, § 32. note 2.

2. מִיתַּתְרִין, Part. Pa. from יְתַר.—אוֹצְרֵי, Buxtorf points the construct form of this word regularly אוֹצְרֵי.—דְּרַשִׁיעָא, § 60. 1. note 2.—מְפַצְיָא, Part. Pa. fem. sing. from פְּצָה, § 2. 7. *c.*

3. נִסְחוֹף, Fut. Pe. 3d p. sing. § 12. I. 3.

4. מְמַכְּכָא, Part. Pa. without Daghesh forte, § 2. 7. *c.*

5. דְּפָלַח Part. with full orthography, § 12. I. *He who cultivates*, viz. the earth.

6 הוּא מִבַּהֲתְנָא׃ בִּרְכָתָא תֶּהֶוְיָן עַל רֵישֵׁי דְצַדִּיקַיָּא וּבְפוּמְהוֹן
7 דְרַשִׁיעֵי נַכְסֵי חֲטוֹפָא׃ דּוּכְרָנָא דְצַדִּיקֵי בְּרִכְתָא וּשְׁמָא דְרַשִׁיעֵי
8 נִדְעַךְ׃ חַכִּים לְבֵּיהּ יְקַבֵּל פּוּקְדָנָא וְסַכְלָא בְשִׂפְוָתֵיהּ מִתְאַחֵד׃
9 דִּמְהַלֵּךְ בְּתַמִּימוּתָא נֵיזֵל בְּסַעֲדָא וְדִמְעַקְמָן אוֹרְחָתֵיהּ נִתְיְדַע׃
10 דְּרָמֵז בְּעַיְנוֹהִי יָהֵב כְּאֵבָא וְסַלִּיק בְּשִׂפְוָתֵיהּ מִתְאַחַד׃ (11) מַבּוּעָא
12 דְחַיֵּי פּוּמָא דְצַדִּיקֵי וּפוּמְהוֹן דְרַשִׁיעֵי נַכְסֵי חֲטוֹפָא׃ סַנְאֲתָא
תְּגָרֵג תִּגְרֵי וְעַל כֻּלְּהוֹן סוּרְחָנֵי מְכַסְּיָא רַחֲמוּתָא׃

6. תֶּהֶוְיָן, § 23. note.—רַשִׁיעֵי, § 60. 1. note 3.
8. חַכִּים לְבֵּיהּ, § 63. 5.—בְּשִׂפְוָתֵיהּ, plur. from שְׂפַה, § 39. note 1.
9. נֵיזֵל, for יֵיזֵל, Fut. of אֲזַל.

PART III.

NOTES ON THE CHALDEE PORTIONS OF JEREMIAH DANIEL AND EZRA.

No. I. Jer. 10 : 11.

כִּדְנָא, an adv. of manner, compounded of כְּ and דְּנָא (dem. pron., *this*,) *after this* (manner.)—אַרְקָא, emph. of אֲרַק. This commutation of ע and ק resulted probably from a pronunciation of ע in this word like the Arabic غ or nearly like our *g* hard.—יֵאבַדוּ, for ־וּן—, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אֵלֶּה, probably in apposition with אֱלָהַיָּא, and giving emphasis to the declaration, "*they* shall perish." So Venema, C. B. Michaelis, Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah's prophecy was composed several years before the captivity, and consequently before the Chaldee language came into use among the Jews.

3. This verse interrupts the connection of the preceding and following verses. Verse 12 commences with a participle, עֹשֵׂה, which must be read in close connection with the noun with which it agrees in verse 10. לְהוֹם also, in v. 11, has no antecedent expressed. "Thus shall ye say *to them*, etc." To whom? The text does not inform us.

"Non sine ratione, aut temerè, statueretur, additamentum esse ab aliâ manu, tempore morae in exilio, profectum," says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

"This verse is omitted in one * MS. . . . It seems probable to me that

---

* 526 Kennicott.

some public teacher during the captivity . . . had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans." —*Dr. Blayney on Jeremiah.*

"This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols."—*Matthew Poole, Annotations.*

No. II. Dan. 2 : 4—7 : 28.

Ch. II. v. 4. חֱיִי, Imp. from חֲיָא. See the Par.—אֱמַר, Imp. Pattahh, § 15. 4.

5. עָנֵה and אָמַר, participles used instead of the Praeter, § 53. 1. note. So אָמַר and its plural אָמְרִין frequently.—לְכַשְׂדָּיאֵ, the pointing is intended for the marginal reading, כַּשְׂדָּאֵי, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers כַּשְׂדָּיֵא. Perhaps it should rather be כַּשְׂדָּיָא in analogy with the other declensions.—אַזְדָּא, a peculiar form. It is probably fem. from אָזֵד, 2d part. Peal from אֲזַד, § 12. I. 1. *d.* The ֵ would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a.*—תְּהוֹדְעוּנַּנִי, Fut. Aph. from יְדַע, § 12. II. 5. For the suffix see § 16. 2. *b.* and Par. II.—בָּתֵּיכוֹן, Pl. of בַּיִת with suff. 2d pers. pl.—יִתְּשָׂמוּן, 3. pl. m. Fut. Ithpe. from שׂוּם, see Par. VII.

6. תְּהַחֲווּן, 2. pl. Fut. Aph. from חֲוָא, § 12. II. 5.

7. וּפִשְׁרָה, Emph. ה instead of א, a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed וּפִשְׁרֵהּ.

9. הִזְ_מִנְתּוּן, the pointing is that of the Keri הִזְדַּמִּנְתּוּן, 2. pl. m. Pr. Ithpa. from זְמַן. The Kethib should be read in Aphel, הַזְמִנְתּוּן, or like the Heb. Hiph. הִזְמִנְתּוּן.—אִנְדַּע, 1 sing. Fut. from יְדַע, § 20. 4. and § 2. 7. *a.*

10. כַּשְׂדָּיאֵ, see above on verse 5.

12. בְּנַס וּקְצַף, synonymous terms, used to heighten the idea. Perhaps however קְצַף may be understood as expressing more violent anger than בְּנַס.—לְהוֹבָדָה, Inf. Aph. from אֲבַד, perhaps derived from an obsolete verb Pe Yodh.

14. לְחַכִּימֵי, Accusative, § 60. 3.

16. יִנְתֵּן, Fut. of נְתַן with the force of a Subjunctive in consequence of the דִּי, *that he would give*. For the form see § 18. note 2. and § 12. I. 1.

19. גְּלִי, Praeter Passive, § 13. 2.—בָּרִךְ, Pael, § 12. I. 1. *b*.—לֶאֱלָהּ, Accusative, § 60. 3.

20. לֶהֱוֵא, for לִיהֱוֵא, Fut. with לְ and an optative sense, § 50. 2.

22. עַמִּיקָתָא, fem. pl. emph. from עַמִּיק, *deep, inscrutable things*, § 41. note.—מְסַתְּרָתָא, Pass. Part. Pa. fem. pl. emph. from סְתַר.

23. הוֹדַעְתַּנִי, 2. m. sing. Praet. Aph. from יְדַע with suff. 1 p. sing. see Par. II.

25. הַנְעֵל, Aph. from עֲלַל, § 12. II. 5, and § 2. 7. *a*.—לְדָנִיֵּאל, this Accusative with לְ is of frequent occurrence. It will perhaps be unnecessary to notice it again.—דִּי in the beginning of a speech superfluous like the Greek ὅτι.—הַשְׁכַּחַת, § 15. 4.

26. הַאִיתָךְ, *art thou?* compounded of the interrogative הֲ, אִיתַי and the suffix ךְ.—ָיךְ.—לְהוֹדָעֻתַנִי, Inf. Aph. from ידע with suffix, § 16. 2. *f*.

27. לְהַחֲוָיָה, Inf. Aph. from חֲוָא, § 23. Notes on the Par. 4.

28. לֶהֱוֵא, *must take place*, § 50. 2.

29. סְלִקוּ, comp. the English expression "thoughts *come up, arise* in the mind."

31. חַד, indef. art. § 29. 1. note.

32. חֲדוֹהִי, a plur. form. see חֲדִין in the vocabulary.

33. מִנְּהֵין, *part of them*. So the French distributive article *du, de la*, etc. The punctuators seem to have considered רַגְל as necessarily feminine. The writer doubtless understood it to be common.

34. הַדֶּקֶת, Aph. from דְּקַק, 3. s. f. Pr. segholate form.

35. הִשְׁתְּכַח, Ithpe. from שְׁכַח.—הֲוַת, § 23, Notes on the Par. 1.

38. דָּאֲרִין or (Keri) דָּיְרִין, 1st Part. from דּוּר.

39. אַרְעָא, here, as in all such cases, the pointing is that of the Keri. אַרְקָא may have been used in the same sense. See אֲרַע in the vocabulary.

40. תֵּרֹעַ, 3. s. f. Fut. Pe. from רְעַע, Hhireq of the regular form being lengthened to Tseri, on account of the Resh.

Ch. III. 2. The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much

light on them. Those meanings which are considered most probable are given in the vocabulary.

4. אָמְרִין, *it is spoken*, lit. *they speak*, § 56. 2. *d*.

6. יָקִידְתָּא, fem. Part. from יְקַד, *burning*.

8. אֲכַלוּ קַרְצֵיהוֹן, lit. *ate* or *devoured the pieces of them, of the Jews*. The sense unquestionably is, *calumniated*, or *accused the Jews*. The Syriac usage is the same. The Arabians also employ the phrase *to eat th. flesh* of a person, in the same sense.

12. טְעֵם, this word is connected with שָׂמוּ, and the phrase signifies, as explained in the vocabulary, (see under טְעֵם,) *to show regard*.

13. לְהַיְתָיָה, Inf. Aph. from אֲתָא.—הֵיתָיו, a kind of irregular Hophal or passive of Aphel. See אֲתָא in the vocabulary.

14. הֲקֵימֶת, the regular pointing would be הֲקִימֶת. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

16. לָא וְגוֹ', the shade of meaning seems to be, "We do not think it necessary *to return a favorable answer*, to comply with thy wish."

18. לֶהֱוֵא, Optative, § 50. 2.

19. חֲזֵה, 2 Part. Pe. from חֲזָא, literally *seven times more than it had been seen*, or *known*, etc.

21. כְּפִתוּ, Praet. pass. § 13. 2.

24. עָנַיִן, Plur. Part. from עֲנָא. See Par. IX. Dec. V. *a*.

Ch. IV. 3. לְהַנְעָלָה, Inf. Aph. from עֲלַל, § 2. 7. *a*.

4. עָלְלִין, so the Kethib should evidently be pointed. The Keri, עָלִּין is a contracted form of the same. Comp. עָלְלַת, Keri עָלַּת, Dan. 5 : 10.

9. יִתְּזִין, Ittaphal Fut. 3. sing. m. from זוּן. Here, as frequently in the poetical style of the orientals, the Future is employed as an Aorist, § 50. 1

10. נָחִת, 1 Part. Pe. § 12. I. 1. *c*.

11. אַתַּרוּ, Aph. from נְתַר.

12. יִצְטַבַּע, Fut. Ithpa. from צְבַע.

13. יִתְיְהִב, § 12. I. 1.

14. אֲנָשִׁים, Hebraism, Intr. 3. note 1.—שְׁפַל, in the construct state, *the base* of men, i. e. the basest.

16. מָרְאִי, from מָרֵא, Keri מָרִי from מָר.

19. רְבַית, the Keri is anomalous. The Kethib, pointed רְבַיְתָ, would be the regular 2d p. sing. m. Praet. from רְבָה.

28. אָמְרִין, see above on 3 : 4.

30. סְפַת, Praet. 3. s. f. from סוּף.

Ch. V. 6. שְׁנוֹהִי, 3 pl. Pr. from שְׁנָא with pleonastic suffix *in the Dative*, compare עֲלוֹהִי v. 9.—מִשְׁתָּרַיִן, Part. pl. Ithpa. from שְׁרָא No. II.

8. וּפִשְׁרֵא, the pointing is that of וּפִשְׁרַהּ.

15. הֻעַלּוּ, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See עֲלַל. The marginal reading, without Daghesh, seems to be required by the analogy of Aphel, though Peal receives Daghesh.

16. תִּיכֻל, point the Kethib תּוּכַל. This and the Keri תִּכּוּל are both in use as Futures of יְכֵל, q. v.

20. רִם, Praet. pass. § 13. 2.—הֶעְדִּיו, 3. m. pl. Pr. Aph. from עֲדָא.

25. מְנֵא וגו׳, These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. *d.*

27. תְּקִילְתָּא, Praet. Pass. 2. sing. m. § 13. 2.

28. פְּרִיסַת and יְהִיבַת, Praeters Passive 3. sing. f.

30. כַּשְׂדָּיָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מַלְכָּא.

Ch. VI. 1. תַּרְתֵּין, fem. of תְּרֵין, see Par. XI.

2. דִּי לֶהֱוֺן, *who were to be, should be*, § 50. 2.

3. נָזִק, 1 Part. Pe. § 12. I. 1. *c.*

14. דִּי דָנִיֵּאל וְגוֹ׳, as דִּי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek ὅτι, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

15. עֲלוֹהִי, the suffix is reflexive, § 49. 1. *b.*—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself.*

18. הֵיתָיִת, an irregular Hophal 3. sing. fem. Pr. from אֲתָא.—שֻׂמַת, Pr. pass. 3. sing. fem. from שׂוּם, § 22. 1. note, and § 13. 2.

19. עֲלוֹהִי, so in Latin, verbs of *taking away* are construed with a Dative of the person.

24. לְדָנִיֵּאל, Accusative, § 60. 3. It is governed by לְהַנְסָקָה.

Ch. VII. 3. שָׁנְיָן, 1 Part. pl. fem. from שְׁנָא.

4. מְּרִיטוּ, Praet. pass. from מְרַט.

5. וְלִשְׂטַר, שְׂטַר, the Keri, is doubtless the true reading. The Targums employ סְטַר.

15. אִתְבְּרִיַּת, § 12. II. 2.

20. מְטַלַּל, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. *a*.

No. III. Ezra 4 : 8—6 : 18.

Chap. IV. v. 10. וּכְעֶנֶת, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

12. מָרָדְתָּא וּבְאוּשְׁתָּא, these forms are both feminines in the emphatic state from מָרָד and בְּאִישׁ. § 41. note.

14. מְלַחְנָא, prob. lit. "*we eat our salt from the palace*," i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, הֵיכְלָא must be taken as referring to the temple. See מְלַח.

18. קֱרִי, Praet. pass. The composite Sheva is occasioned by the ר.

Ch. V. 1. נְבִיאֵת, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נְבִיאָת, נְבִיאַיָּא, etc. See נְבִיא in the vocabulary.

3. פַּחַת, const. st. from פֶּחָה.—לְשַׁכְלָלָה, Shaph. from כְּלַל No. I.

8. מִתְּשָׂם, Part. Ithpe. from שׂוּם.—מִתְעַבְדָה, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. *f*.

11. בְּנַיְהִי, § 26. 2. *a*.

13. לְבְּנֵא, § 50. 2. The pointing of the Keri, (without Daghesh,) is doubtless the correct one.

15. שֵׂא, Imp. of נְשָׂא, § 18. 2.

Ch. VI. 5. וִיהָךְ, Fut. of הוּךְ.

15. שֵׁיצִיא, Pass. Part. Shaph. or Praet. Passive from יְצָא.

No. IV. Ezra 7 : 12—26.

12. גְּמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

14. יַעֲטֹהִי, for יָעֲטֹהִי, pl. Part. from יְעַט. The frequent substitution of Pattahh for Qamets has been mentioned before.

24. נְתִינַיָּא, strictly 2d Part. pl. from נְתַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

אָב, **אַב** m. *a father*, irreg. emph. אַבָּא, with suff. it takes the form אֲבוּ; e. g. אֲבוּךְ *thy father*, אֲבוּהִי *his father*, אֲבוּהָא *her father*, אֲבוּנָא *our father*, אֲבוּכוֹן *your* (masc.) *father*, אֲבוּכֵן *your* (fem.) *father*, etc. Instead of אֲבִי *my father*, which occurs only Dan. 5 : 13, the emph. אַבָּא is elsewhere universally employed. Plur. אֲבָהָן const. אֲבָהָת, emph. אֲבָהָתָא with suff. אֲבָהָתִי or אֲבָהָתַי *my fathers*, etc. with the suff. of either sing. or plur. nouns.

אֵב emph. אִבָּא, אִיבָּא and אִנְבָּא m. Dec. IV. b. *fruit*.

אֲבַד *to perish.*—Aph. אוֹבֵד and הוֹבֵד *to destroy ;* also intrans. *to perish.* —Hoph. הוּבַד *to be destroyed.*

אֶבֶן and **אֲבַן** c. g. Dec. III. a. *a stone*.

אֲגַר m. Dec. III. a. *a reward.*

אִגְּרָא f. Dec. VIII. a. and

אִגֶּרֶת Dec. III. a. *an epistle, a letter.*

אֱדַיִן adv. *then.* With ב prefixed, בֵּאדַיִן, *idem.*

אָדָם m. pr. n. *Adam.*

אֱדָם m. Dec. III. a. also

אִדַּם and **אִידַם** Dec. II. a. also

אַדָּם and **אִידָּם** Dec. I. b. i. q. דַּם *blood.*

אַרְעָא f. Dec. VII. a. *the ground, the earth.*

אֲדָר m. Dec. I. a. *the month Adar*, part of February and March.

אִדַּר m. Dec. II. a. *a threshing-floor.*

אֲדַרְגָּזְרִין m. (found only in the plural), *chief judges, senators.*

אַדְרַזְדָּא adv. (i. q. ἄδραστα) *carefully, exactly.*

אֶדְרַע c. g. Dec. II. a. (i. q. Heb. זְרוֹעַ with א prosthetic.) *an arm.*

אוֹחֳרָן adj. Dec. I. a. *other, another.*

אוּלְפָּן m. Dec. I. b. *doctrine, instruction.*

אוּמָּן m. Dec. I. b. *an artificer, workman ; a maker.*

אוּמָּנוּ and **אוֹמָנוּ** f. Dec. VII. c. *the making or doing any thing ; the thing made or done.*

אוֹצָר m. Dec. I. b. *treasure ; place of deposit.*

אוֹרַח m. Dec. III. d. *a way, access.*

אוֹרָיְתָא f. Dec. VII. a. *law.*

אֲזָא and **אֲזָה**, 2d Part. אֲזֵא, *to light, kindle.*

אֲזַר i. q. אֲזַל.

אֲזַל Fut. יֵיזֵיל, Imp. אֱזֶל, אֵיזֵיל and אֵיזִיל, *to go ; to depart.*

אַח m. *a brother*, irreg. emph. אַחָא, with suff. אֲחִי or אַחִי *my brother ;* אֲחוּךְ *thy brother*, אֲחוּהִי (אֲחוּי Gen. 4 : 8, Jer. T.) *his brother*, etc. Plur. אַחִין with suff. אַחַי *my brothers*, אַחָיךְ and אַחָךְ *thy brothers*, אֲחוֹהִי *his brothers.* This form is distinguished from the sing. by Hholem while the latter has Shureq. אֲחֵיכוֹן, etc.

אֲחַד *to lay hold of, take, take possession of.* Ithpe. pass.

אֲחוּדָא and אֲחִידָא f. Dec. VII. a *taking possession, possession.*

אַחֲוָיַת f. Dec. VII. a. (verbal from חַוֵּה *to announce, to explain*), *explanation.*

אֲחִידָה f. Dec. VII. a. *an enigma.*

אַחֲסָנָא f. Dec. VII. a. *possession; inheritance.*

אַחֲרֵי prep. *after.*

אָחֳרִי Dec. VIII. c. and אָחֳרָן Dec. I. b. adj. *other, another.*

אַחֲרִי f. Dec. VIII. c. *that which is last; extremity, end.*

אָחֳרֵין adv. עַד אָחֳרֵין *at last.*

אֲחַשְׁדַּרְפְּנִין m. pl. Dec. II. (from the Persian ستْرَب *a satrap*, perhaps with the prefix آخَشْ *excellence,*) *principal governors.*

אֲטַד m. (in the sing. like Dec. I. pl. אֲטָדִין) *brier;* especially the *hawthorn.*

אֵיךְ adv. *how?* אֵיכְדֵין *idem.*

אִילָן m. Dec. I. b. *a tree.*

אֵימְתָא f. Dec. VII. a. *terror; fear.*

אִין conj.=Heb. אִם *if.*

אִיקָר and אִיקַר, i. q. יְקָר, q. v.

אִית or אִיתַי adv. of affirmation (= Heb. יֵשׁ,) *there is, there are; there exists.* אִיתַי לִי *I have.* It takes the suffixes of plural nouns. Dan. 2:11, 3:14.

אַכְדֵין i. q. אֵיךְ q. v.

אֲכַל *to eat; to consume.*

אַל adv. *not*, especially before the future tense, expressing a prohibition, etc.

אֵל (Keri Ez. 5:15,) and

אֵלֶּה dem. pron. *these.*

אֱלָהּ m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew אֱלֹהִים.

אֲלוּ interj. i. q. אֲרוּ, *behold!*

אִלּוּ conj. *if;* interj. *oh that, utinam!* כְּאִלּוּ *as if.*

אִלּוּלֵי and אִלּוּלֵיפוֹן or אִלּוּלְפוֹן *unless,* comp. of אִלּוּ, לָא, and the enclitic syllable פוֹן; i. q. אִלּוּ, *if.*

אִלֵּךְ and אִלֵּן, or fully written אִלֵּיךְ and אִלֵּין, dem. pron. plur. masc. *these; those.*

אֲלַף and אֲלָף m. Dec. III. a. *a thousand.*

אֵם f. irreg. emph. אִמָּא; with suff. אִמָּךְ, etc.; plur. אִמְּהָן; with suff. אִמְּהָתְהוֹן, (and with masc. form אִמֵּיהוֹן.) *a mother.*

אִם conj. *if.*

אֲמָא f. irreg. (in the sing. like Dec. VIII. a. but in pause אַמְהוּ; in the plur. אַמְהָן, אַמְהָת, etc.) *a nurse; a maid.*

אַמָּא and אַמַּת fem. Dec. VII. a. in sing.; plur. אַמִּין Dec. IV. a. *a cubit.*

אֻמָּא f. plur. אֻמִּין, *a people, nation.*

אֲמַן Aph. הֵימִין *to believe;* with בְּ *to confide in, trust in.* Pass. part. מְהֵימַן *certain, true; faithful.*

אֲמַר *to speak, say; to command.*

אִמַּר m. Dec. II. a. *a lamb.*

אֵמְתָנִי adj. Dec. VII. b. *strong.*

אָן adv. *where? whither?* מִנָּן *whence?*

אֲנָא, less frequently אֲנָה and אֲנִי, pers. pron. com. gen. *I.*—Pl. אֲנַחְנָא *we.*

אִנּוּן pers. pron. 3d pl. m. *they; them.*

אָנוֹס and אָנוּס adj. and sub. Dec. I. a. *violent; a violent person; a robber.*

אֲנַס *to constrain, compel; to oppress the mind, occasion anxiety.*

אַנְפָּה m. Dec. III. a. i. q. אַף, *face, countenance.* Dual and Plural *idem.*

אֱנָשׁ, (אֱנָשׁ, and by Aphaeresis נָשׁ) m. irreg. emph. אֱנָשָׁא, נָשָׁא Gen. 3:20, Pseudo-Jon.; plur. אֲנָשִׁין and נָשִׁין; const. אֲנָשֵׁי; *man.*—בַּר אֱנָשׁ *idem.*

אַנְתְּ, (in Bibl. Chal. אַנְתְּה, pointed like the other form which is employed in the Targums, with ה *in otio. The writers* doubtless pronounced it, in analogy with the

Hebrew, אַנְתָּה,) pers. pron. com. gen. *thou.*
אַנְתּוּן, i. q. אַתּוּן, *ye.*
אָסוּ and אָסוּ f. Dec. VII. c. *a medicine, something salutary.*
אֱסוּר m. Dec. I. a. *band, fetter.*
אָסֵי m. irreg. emph. אָסְיָא; pl. אָסְיָן, אָסַיָּתָא, etc.; *a physician.*
אָסְנַפַּר m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4 : 10. Comp. v. 2.
אָסְפַּרְנָא (milel) adv. *speedily.*
אֱסָר m. Dec. I. a. *prohibition; obligation.*
אֱסָרָא f. Dec. VII. a. *chain, band.*
אֵסַר־חַדּוֹן m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.
אִסְרָט m. Dec. I. b. (from the Latin *strata*,) *street, way, path.*
אָע (by a double commutation i. q. Heb. עֵץ.) m. Dec. I. a. *wood.*
I. אַף conj. *also.*
II. אַף (contr. from אֲנַף) m. Dec. IV. a. *face, countenance.*—אַפֵּי בָרָא *surface of the field*, i. e. simply *the field.*
אֲפָרְסָיֵא m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii.*
אֲפָרְסְכָיֵא m. pl. and
אֲפַרְסַתְכָיֵא m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4 : 9.
אַפְּתֹם (only Ez. 4 : 13,) according to Buxtorf, *treasury.* So modern critics generally. Aben Ezra explains it by תוֹצָאוֹת, *expenses;* R. Sol. Jarchi by מִס, *tribute.*
אֶצְבַּע f. Dec. II. a. (Pl. ־ָן and ־ִין) *finger;* with רֶגֶל, *toe.*
אִצְטְלִי f. Dec. VIII. c. (Greek στολή,) pl. אִצְטְלְוָן, *robe, garment.*

אַרְבַּע f. אַרְבְּעָה m. num. adj. Dec. II. a. *four.*
אַרְגְּוָן adj. Dec. I. b. *purple.* Heb. אַרְגָּמָן, Syriac ܐܪܓܘܢ, Arabic أُرْجُوَان.
אֲרוּ interj. *lo! behold!*
אֲרוּם conj. *because; that;* i. q. אֲרֵי.
אֹרַח f. Dec. III. d. (pl. generally אָרְחָן,) *journey; way, path.*
אֲרִי and אַרְיֵה m. irreg. emph. אַרְיָא; plur. אַרְיָוָן, emph. אַרְיָוָתָא, *a lion.*
אֲרֵי conj. *because; that.*
אֲרִיךְ adj. Dec. I. a. *fit, suitable, proper*, verbal from אֲרַךְ *to be prolonged, to be long;* in Talm. *to prepare, adapt.*
אַרְכָה f. Dec. VII. a. *prolongation, continuation.*
אַרְכֻבָּה f. Dec. VII. a. *knee.*
אַרְסָא and אֲרִיסָא f. Dec. VII. a. *poison.*
אֲרַע c. g. Dec. III. a. *the earth*, i. q. Heb. אֶרֶץ, Gr. Introd. 4. note 2.
אֲרַע adv. *below;* with מִן, *inferior*, Dan. 2 : 39. Hence
אַרְעִי f. Dec. VII. b. *what is lowest, bottom.*
אֲרַק c. g. Dec. III. a. (i. q. אֲרַע,) *earth.* In the biblical Chaldee only Jer. 10 : 11, but frequent in the Targums.
אֶשׁ, אֶשָּׁא m. Dec. IV. b. and
אֶשָּׁא f. Dec. VII. a. *fire.*
אֹשׁ m. Dec. IV. c. *foundation.*
אָשַׁף m. Dec. I. a. and
אָשַׁף m. Dec. II. a. *astrologer.* Hebrew and Syriac *idem.*
אֻשַּׁרְנָא m. Dec. III. a. *a wall.*
אִשְׁתְּיָא with prosthetic א, i. q. שְׁתָא *to drink.*
אֶשְׁתַּדּוּר m. Dec. I. a. *rebellion.*
אָת m. Dec. I. a. *a sign.*
אַתְּ pers. pron. 2d p. sing. m. *thou.*
אֲתָא Fut. תֵּיתֵי, יֵיתֵי, etc. *to come.* Aph. אַיְתִי and in the bibl. Chaldee הַיְתִי *to cause to come, bring.*

Pass. of a peculiar form, (a kind of Hophal,) הֵיתַי *to be brought*, Dan. 3 : 13, 6 : 18.

אִתְּא f. (In sing. Dec. VII. a. but in pause אִתּוּ; Pl. נְשִׁין Dec. II. a.) *a woman; a wife.*

I. אַתּוּן pers. pron. 2 pl. m. *ye; you.*

II. אַתּוּן c. g. Dec. I. a. *furnace, oven.*

אֲתַר m. Dec. III. a. *a place.*—אֲתַר דִּי *where.*

ב

בְּ prep. *in; by; with.*

בְּאוּשׁ adj. Dec. I. a. fem. בְּאוּשְׁא Dec. VII. a. *evil, wicked.*

בְּאֵשׁ *to be bad.* בְּאֵשׁ עַל *to displease.* Aph. *to do in a bad or disagreeable manner.*

בָּאתַר prep. i. q. בָּתַר *after.*

בְּגִין prep. *on account of.* בְּגִין דְּ conj. *because.*

בְּגְלַל *idem.* מִן בִּגְלַל דְּ *because; so that.* מִן בִּגְלַל מָה *why?*

בְּדִיל *idem.* בְּדִיל דְּ *so that; that, ut.*

בְּדַק *to inquire, investigate.*

בַּדַּר Pa. *to scatter, disperse.*

בְּהִילוּ f. Dec. VII. c. *haste, quickness.* בִּבְהִילוּ *quickly.*

I. בְּהַל Pa. *to terrify.* Ithpa. pass.

II. בְּהַל Pa. *to hasten.* Ithpe. Inf. הִתְבְּהָלָה, as a noun, *haste.*

בַּהֲתָא f. Dec. VIII. a. and

בַּהְתָא f. Dec. VII. a. *shame; modesty.*

בִּית *to lodge, pass a night.*

בְּזַז *to spoil, plunder; to depopulate.*

בְּחִיר adj. Dec. I. a. *choice, excellent.*

בְּטֵל *to cease.* Pa. *to cause to cease.*

בֵּי sep. prep. i. q. בְּ *in*, etc. See also under בַּיִת.

בֵּין and בֵּינֵי prep. *between, among.* It takes the suffixes of both singular and plural nouns.

בִּינָה f. Dec. VII. a. *understanding, intelligence.*

בִּירְתָא f. Dec. VII. a. *palace.*

בִּישׁ adj. Dec. I. a. *bad, evil.*

בַּיִת m. irreg. Emph. בַּיְתָא, בֵּיתָא (בֵּי Ex. 7 : 21, Pseudo-Jon.); const. בֵּית; plur. בָּתִּין etc. like Dec. IV. *a house; the place in which any thing is contained or kept;* e. g. בֵּית גִּנְזַיָּא *treasury,* בֵּית סִפְרַיָּא *archives.*

בְּכָא *to weep.*

בַּל m. Dec. I. a. *heart.*

בְּלָא *to wear out;* met. *to afflict, oppress.* Pa. *idem.*

בְּלוֹ verbal from בְּלָא, *excise, tax on articles consumed.*

בֵּן (In the Targums found only in the plural), see בַּר.

בְּנָה *to build; to rebuild, restore.* Ithpe. pass.

בִּנְיָן m. Dec. I. a. *building, structure,* verbal from בְּנָה.

בְּנַס *to be angry.*

בְּסוֹרָא f. Dec. VII. a. *message, annunciation.*

בְּעָה *to seek; to ask, request.*

בָּעוּ f. Dec. VII. c. *request, petition.* בְּבָעוּ is taken as an adv. or interj. *I entreat, quaeso;* often followed by מִן; as בְּבָעוּ מִנָּךְ, *I beseech thee.*

בְּעִיר m. Dec. I. a. *a brute; cattle; beasts of burden.*

בְּעֵל or בְּעַל m. Dec. III. a. *lord, master; husband.*

בְּעַר and Pa. בַּעַר *to burn; to consume.*

בִּקְעָה f. Dec. VII. a. *valley.*

בַּקַּר Pa. *to seek, search.* Ithpa. *idem.*

בַּר or בָּר m. *a son,* irreg. emph. בְּרָא, with suff. בְּרִיהּ, בְּרָךְ; plur. בְּנִין (from בֵּן), emph. בְּנַיָּא, (with prosthetic א, אַבְנָא.) const. בְּנֵי; with suff. בְּנַי, בְּנָךְ or בְּנָיךְ, בְּנֵיכוֹן. In various combinations it has the force of the Heb. בֵּן q. v. in Lex. Heb.

בַּר, בְּרָא *without,* (*foras,* = Heb. חוּץ); בַּר מִן prep. *besides, except,* as a subst. *that which is without the field.*

בְּרָא *to create.* Ithpe. pass.

בְּרַךְ *to kneel.* Pa. בָּרֵךְ *to bless, praise.*
בְּרַךְ and בִּרְכָּה f. Dec. III. b. *knee.*
בִּרְכָּא and בִּרְכְּתָא f. Dec. VII. a. *blessing, benediction.*
בְּרַם adv. *certainly; indeed; also, moreover;* conj. *yet, but.*
בְּשַׂר m. Dec. III. b. *flesh.*
בַּת m. Dec. IV. a. *bath,* a liquid measure, equal to seven and a half gallons.
בַּת f. *a daughter,* irreg. Emph. בְּרַתָּא (comp. Syr. ܒܪܬܐ), const. בְּרַת, with suff. בְּרַתָּךְ; pl. בְּנָן, (from בְּנָא;) const. בְּנָת; emph. בְּנָתָא.
בְּתוּלִין pl. m. Dec. I. a. *virginity.*
בָּתַר prep. *after.* With suff. it takes a plur. form; as בָּתְרַי.

ג

גַּב m. Dec. IV. a. *back; surface.* עַל גַּב and עַל גַּבֵּי *upon.*
גַּב and גַּבֵּי, (with suff. גַּבַּי, גַּבָּךְ) prep. *with; subject to, penes.*
גֹּב m. Dec. IV. c. *pit, den; pit for water, cistern.*
גְּבוּרָא f. Dec. VII. a. *courage; strength; power.*
גְּבַר m. Dec. III. a. (Pl. גֻּבְרִין and גַּבְרִין as if from גְּבַר.) *a man; a male.*
גְּדָבְרִין (with the flat pronunciation), i. q. גִּזְבְּרִין.
גְּדַד *to cut off; to cut down* a tree.
גְּדִי c. g. Dec. III. a. Pl. גַּדְיָן and גַּדְיָן, *a kid.*
גַּו or גּוֹ m. irreg. const. גּוֹ; with suff. גַּוַּהּ, גַּוֵּהּ, *midst.* בְּגוֹ־ *among; in.*
גּוֹא *idem.*
גֵּוָה f. Dec. VII. a. *pride.*
גּוּחַ and Aph. אַגִּיחַ *to go forth; to burst or break forth.*
גּוּמְרָא (not found in abs. sing.) m. Dec. II. a. *a coal.*
גִּזְבָּר m. Dec. I. b. *treasurer.* Pl. גִּזַּבְרִין and גִּזְבְּרִין.
גָּזוֹם m. Dec. I. a. *threatener; avenger.*
גְּזַר *to cut off; to decree.* Ithpe. *to be cut off, detached.*
גָּזַר m. Dec. II. a. *astrologer, diviner,* lit. Part. from גְּזַר, *one who utters a decree.* Comp. also גְּזֵרָא, *fate.*
גְּזֵרָא f. Dec. VII. a. *decree; thing accreed;* in Rab. *fate, destiny.*
גְּחַךְ *to laugh; to deride.*
גֵּיא or גֵּי m. irreg. (pl. גֵּיאָווֹת) *a valley.*
גֵּיהִנֹּם or גֵּהִנָּם, (compounded of גֵּי *a valley,* and הִנֹּם prop. n.) *the valley of Hinnom,* where children were passed through the fire to Moloch; hence, met., *hell, the place of future and eternal punishment.*
גִּיּוֹר m. Dec. I. a. *a stranger, a foreigner.*
גִּיר m. Dec. I. a. *chalk, lime; plastering* of a wall.
גְּלָא, גְּלָה and גְּלִי *to emigrate, go into captivity; to reveal, make manifest.* Praet. Pass. גְּלִי and גֱּלִי Dan. 2:19, 30. Aph. הַגְלִי *to carry captive.*
גַּלְגַּל m. Dec. II. a. *wheel.*
גָּלוּ f. Dec. VII. c. *captivity.*
גְּלָל m. found only in the phrase אֶבֶן גְּלָל, prob. *lapis devolutionis,* a stone which cannot be carried, but must be rolled, on account of its great size. LXX, *choice stones.*
גְּמִיר adj. Dec. I. a. *perfect.*
גַּן m. Dec. IV. a. and
גִּנָּא f. irreg. (emph. גִּנְּתָא and גִּנְתָא, frequently in Targ. Pseudo-Jon. גִּינוּנִיתָא or גִּנּוּנִיתָא, const. גִּנַּת; pl. גִּנָּן); *a garden.*
גְּנַז m. Dec. III. b. *treasure.*
גַּף m. Dec. IV. a. *wing.*
גֶּפֶן c. g. Dec. III. a. *a vine; a vineyard.*
גְּרַג and Pa. גָּרֵג *to excite, stir up.*
גְּרֵי Pa. *to rouse, excite.* Ithpe. and Ithpa. pass. and refl.
גְּרַם m. Dec. III. a. *bone.*

גְּשֵׁם m. Dec. III. b. and c. *body*.

גַּת f. pr. n. of a principal city among the Philistines, *Gath*.

ד

דְּ rel. pron. = Heb. אֲשֶׁר, *who*, etc.; conj. *that, so that; because*, etc.; sign of the Possessive or Genitive case.

דָּא f. demonst. pron. *this; that*.

דֹּב m. Dec. IV. c. *a bear*.

דְּבָב m. Dec. I. b. *enmity*. בְּעֵל דְּבָבָא *an enemy*.

דְּבָבוּ f. Dec. VII. c. *enmity*.

דְּבַח (comp. Gram. Intr. 4. note 2.) *to offer* sacrifices.

דְּבַח m. Dec. III. b. *sacrifice*.

דְּבַק *to adhere, cleave to*.

דְּבַר and Pa. דַּבַּר *to lead, conduct; to govern; to take, receive*.

דִּבְרָא f. Dec. VII. a. *cause*. עַל דִּבְרַת דִּי *so that*.

דַּבָּרָא and דִּבֹּרָא f. Dec. VII. a. *a bee*.

דְּהַב m. Dec. III. a. *gold*.

דְּהַךְ *to deride*.

דּוּבַשׁ m. Dec. II. a. and דְּבַשׁ Dec. III. b. *honey*.

דָּוִיד m. pr. n. *David*.

דּוּכְרָן m. Dec. I. b. *memory; a memorial*.

דּוּן and דִּין *to judge; to adjudge; to contend*.

דּוּק *to be broken in pieces*.

דּוּר *to dwell*.

דּוּרָא *Dura*, a plain in Babylonia, Dan. 3 : 1.

דּוּשׁ *to tread under foot, trample upon; to crush*.

דַּחֲוָה f. Dec. VIII. a. found only Dan. 6 : 19, according to Buxtorf and the Hebrew interpreters generally, *an instrument of music*, from דְּחָה *to strike*. Gesenius renders it *a concubine*, comparing the Ar. دَحَا *subegit feminam*, and the old versions *food*, conjecturally.

דְּחַל *to fear*. It refers both to *reverence* toward God, and to *dread*, as of an enemy, etc. Pa. דַּחֵל *to terrify*.

דַּחֲלָא f. Dec. VIII. a. *fear; terror*.

דְּחַק *to press, urge*.

דִּי = דְּ which see; also as a disjunctive, *but;* it is sometimes redundant like the Greek ὅτι in the beginning of an address, as Dan. 2 : 25.

דִּיד and דִּיל signs of the Genitive case, contracted from דִּי דְּ and דִּי לְ.

דִּין, i. q. דּוּן, q. v.

דִּין m. Dec. I. a. *judgment; justice, righteousness; judicial trial; the reckoning or account*, given by men of their actions in the day of judgment, Gen. 3 : 18, Pseudo-Jon.; *punishment*.

דַּיָּן m. Dec. I. a. *a judge*.

דִּינָיֵא m. pl. *Dinaites*, one of the nations which settled Samaria. Ez. 4 : 9.

דַּיָּר m. Dec. I. *an inhabitant; a sojourner, stranger*.

דַּיִשׁ m. Dec. III. c. *treading under foot*.

דַּךְ m. דָּךְ f. and דִּכֵּן c. g. demon. pron. *this*.

דְּכַר (Heb. זָכַר, Intr. 4. note 2.) *to remember*.

דְּכַר m. Dec. III. b. *a ram*.

דִּכְרוֹנָה f. Dec. VII. a. and

דָּכְרָן m. Dec. I. b. *record, memorial, history*.

דְּלָטוֹר or דֵּילָטוֹר m. Dec. I. a. (Lat. delator,) *calumniator; accuser*.

דִּלְמָא adv. *that not, lest*. comp. לְמָא.

דְּלַק *to burn*, intrans.

דַּם m. Dec. II. a. *blood*.

דְּמָא *to resemble*. Pa. id.; *to think*.

דְּמַךְ *to sleep*.

דֵּן, דֵּין dem. pron. m. *this; that*.

דְּנָא and דְּנַח dem. pr. c. g. *this; that*.

דָּנִיֵּאל m. pr. n. *Daniel*.

דְּעֵךְ *to go out, be extinguished*.

דְּקַק *to be broken in pieces.* Aph. אַדִּק and in the biblical Chaldee הַדֵּק *to break in pieces.*

דָּר m. Dec. I. a. *age, generation.*

דַּרְדַּר m. Dec. I. b. *a thistle.*

דָּרְיָוֶשׁ m. pr. n. *Darius.*

דְּרָע i. q. Heb. זְרוֹעַ, m. Dec. III. a. and דְּרָע Dec. I. a. *an arm.*

דָּת f. Dec. I. *law; decree; purpose;* דָּת אֱלָהָא *religion,* Dan. 6 : 6.

דֶּתֶא m. Dec. III. b. *young tender herb.*

דְּתָבָר m. pl. דְּתָבְרַיָּא, *jurisconsultus, a person skilled in law, judge,* a Persian word.

ה

הֲ interrogative prefix, as in Hebrew.

הָא and הֵא interj. *behold!*

הַדָּבְרִין m. pl. *minister of state,* a Persian word.

הֶדְיוֹט (Gr. ἰδιώτης,) m. Dec. I. a. *a low person, plebeian.*—As an adj. *low, vulgar.*

הַדֵּם Pa. *to tear in pieces; to divide.*

הַדָּם m. Dec. I. a. *piece, fragment.*

הֲדֵין i. q. דֵּן; adv. *then.*

הֲדַר Pa. הַדַּר *to honor.*

הֲוָא, הֲוָה and הֲוִי, *to be.* Fut. יֶהֱוֵא, apoc. יְהִי, תְּהִי, אֱהִי, etc. Fut. with לְ prefixed drops its preformative י, and is employed in an optative or subjunctive sense; e. g. לֶהֱוֹן, *that they might be,* Dan. 6 : 2, 3. See Gram. § 23, note, and § 50. 2.

הוּא pron. pers. and demonst. m. *he; this; that.*

הוּךְ fut. יְהָךְ *to go.*

הִיא pron. pers. and demonst. f. *she; it; this; that.*

הִידֵין dem. pron. i. q. דֵּן; adv. *then.*

הֵיךְ adv. and conj. *as; as if.* הֵיכְמָא and הֵיכְנָא *id.*

הֵיכַל m. Dec. II. a. *temple; palace.*

הֵימִין, see אֲמַן.

הֲלַךְ *to walk.* Paël and Ithpaal, *id.*

הֲלָךְ m. Dec. I. a. *toll* paid by passengers, verbal from הֲלַךְ.

הַלְכָא and הָלְכָא adv. *hither.*

הִמּוֹ and הִמּוֹן m. pl. pers. pron. 3d pers. *they.*

הַמְנִיךְ or הַמּוֹנִיךְ m. Dec. I. a. *chain* for the neck or arm. Syr. *idem.*

הֵן adv. i. q. אָן *where?*

הֵן conj. and adv. *if;* sign of a question (= הֲ) *an, num;* הֵן . . . . הֵן *whether . . . . or.*

הֲפַךְ *to turn.* Ithpe. refl.

הַרְהֹר m. Dec. I. a. *thought, musing, cogitation.*

הִתְנַדָּבוּת, see נְדַב.

ו

וְ conj. *and; but;* &c. as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זְבַן *to buy; to gain;* Pa. זַבֵּן *to sell;* Ithpa. אִזְדַּבַּן *to be sold; to be bought.*

זְהִיר adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened,* 2d part. Peal from זְהַר *to shine.*

זוּן *to feed, to nourish.* Ittaph. pass.

זוּעַ *to tremble, be afraid.*

זִיד Aph. הֲזִיד *to be proud, to act proudly.*

זִיו m. Dec. I. a. *splendor, brightness.* זִיווֹהִי Dan. 5 : 6, 9, lit. *his splendors,* i. e. the bright and cheerful appearance of his countenance.

זְכָה *to be clean, pure; to be just, innocent.*

זָכוּ f. Dec. VII. c. and זָכוּ Dec. VIII. c. *purity; justice; righteousness.*

זַכַּאי, זַכַּי adj. Dec. VI. *pure, innocent.*

זֵיעָא f. Dec. VII. a. *sweat.*

זְמַן m. Dec. III. b. *time, period of time.*

זַמֵּן Pa. *to appoint, prepare.* Ithpa. הִזְדַּמַּן *to concert, agree together.* Aph. הַזְמֵן *idem,* Dan. 2:9, Kethib.

זְמָר m. Dec. I. a. *music.*

זַמָּר m. Dec. I. a. *singer, musician.*

זַן m. Dec. II. a. *species, sort.*

זְעֵיר adj. Dec. I. a. and adv. *little, a little.*

זְעַק *to cry out.*

זִיקִּיק m. Dec. I. a. *a spark.*

זְקַף *to elevate; to suspend,* as a malefactor on a gallows or cross.

זְרָז m. Dec. III. a. *a girdle; a girded apron.*

זְרַע m. Dec. III. a. and

זַרְעִי f. Dec. VII. b. *seed; posterity; family;* plur. *families.*

ח

חֲבוּלָה f. Dec. VII. a. *injury, hurt.*

חֲבִיב and חַבִּיב adj. Dec. I. *beloved.*

חַבֵּל Pa. *to injure; to destroy, waste, overthrow.* Ithpa. *to be destroyed.*

חֶבֶל m. pr. n. *Abel.*

חֲבָל m. Dec. I. a. and

חֲבַל m. Dec. III. a. *hurt, injury.*

חֲבַר and חַבַּר m. Dec. III. a. *a companion.*

חַבַּר *to associate, unite; to put together, compose.* Ithpa. *to associate themselves, join together.*

חַבְרַת f. Dec. VII. a. fem. of חַבַּר, *female companion.*

חַד, in pause חָד, fem. חֲדָא, num. adj. *one; first;* before numerals, *time, times;* e. g. חַד שִׁבְעָה עַל, *seven times more than,* lit. seven times above, Dan. 3:19.

I. חֲדָא adv. *once.* כַּחֲדָא *together.* לַחֲדָא *very much, exceedingly.*

II. חֲדָא *to rejoice, be joyful.* Aph. *to cause to rejoice, to please, gratify.*

חֶדְוָה f. Dec. VII. a. *joy, gladness.*

חֲדִין m. plur. Dec. II. b. *breast.*

חֲדַת adj. Dec. III. a. (i. q. Heb. חָדָשׁ) *new.*

חֲוָא and חַוִּי *to tell, declare; to make manifest.* Aph. *idem.*

חוֹב m. Dec. I. a. and

חוֹבָא f. Dec. VII. a. *guilt, crime; debt.*

חוּד *to speak in enigmas; to propose* (a riddle).

חוּדָא f. Dec. VII. a. and

חוּדָה f. Dec. VII. b. *a riddle, an enigma.*

חַוָּה f. pr. n. *Eve.*

חוּט *to sew.* Aph. *to repair;* e. g. a wall, Ez. 4:12.

חוּטְר m. Dec. III. d. *a staff, a rod.*

חִוְיָא and חֶוְיָא m. irreg. Pl. חִיוָן; *a serpent.*

חוֹל and חוּל adj. Dec. I. a. *profane; common.*

חוּלְיָא m. emph. (found only in this form and with suff. חוּלְיִי); *sweetness.*

חִוָּר adj. Dec. I. a. *white.*

חוּשְׁבָּן m. Dec. I. b. and

חוּשְׁבַּן m. Dec. II. a. *act of thinking; reckoning; account.*

חֲזָא *to see.*

חֱזֵו m. Dec. III. c. *vision; aspect, appearance.*

חֶזְוָה f. Dec. VII. c. and חָזוּ Dec. VIII. c. (with suff. חֲזוֹתֵהּ Dan. 4:8,) *idem.*

חֲטָא m. (pl. חֲטָאִין, const. חֲטָאֵי, with suff. חֲטָאֵיכוֹן, חֲטָיָךְ, *a sin.*

חֲטָא *to err, to sin.*

חַטָּאָה f. Dec. IX. *a sin-offering.*

חֲטוֹף m. Dec. I. a. *violence; plunder, rapine.*

חֲטַט *to sew,* Pa. *idem.*

חַי adj. Dec. IV. a. *living.*

חֲיָא and חֲיָה *to live.* Aph. part. מַחֵא *preserving alive.*

חֵיוָא f. Dec. VII. a. *beast, animal.*

חַיִּין pl. m. Dec. I. a. (But חַיִּים and חַיֵּי occur instead of the regular absolute form,) *life.*

חַיִל m. Dec. III. d. *strength; a host.*

חַכִּים adj. Dec. I. a. *wise ;* as a noun, *wise man, Magian.*

חֲכַם and Paël חַכֵּם and חַכִּים *to be wise ; to understand.*

חָכְמָא or חוּכְמָא (pron. hhŭkhmā,) f. Dec. VII. a. *wisdom.*

חֲלֵי and חֲלִי adj. Dec. III. *sweet.*

חֵלֶם m. Dec. III. c. *a dream.*

חֲלַף *to change ; to be changed ; to pass through ; to pass,* spoken of time.

חֲלָף, חֲלַף, (in the Jerusalem dialect חוּלַף and חֲלוּף) prep. *instead of.*

חֲלָק m. Dec. I. a. *part, lot.*

חָם m. *a father-in-law,* irreg. with suff. חֲמוּךְ, חֲמוּהָ.

חֲמָא *to contemplate ; to see.*

חֵמָא and חֶמָא f. Dec. VIII. a. *heat ; anger.*

חַמֵּץ *to vex ; to grieve.*

חֲמַר m. Dec. III. a. *wine.*

חִנְטִין m. pl. *wheat.*

חֲנֻכָּה f. Dec. VII. a. *dedication, consecration.*

חֲנַן *to compassionate, show favor to.* Ithpa. *to pray, make supplication.*

חַסִּיר adj. Dec. I. a. *defective.*

חֲסַן and Aph. אַחְסֵן *to possess, to have in possession.*

חֲסֵן m. Dec. III. b. *power, might.*

חֲסַף m. Dec. III. a. *clay ; potter's work.*

חֲסַר *to be deficient or lacking.* Pa. *to diminish ; to depress.*

חֲצַד m. Dec. III. a. *harvest.*

חְצַף and Aph. *to urge, hasten.* Part. Aph. מְהַחְצְפָה *urgent, hasty.*

חֲקַל m. Dec. III. a. *a field.*

חֲרַב *to devastate.* Hoph. pass.

חֶרֶב f. Dec. III. a. *a sword.*

חַרְטֻמִּין m. pl. Dec. IV. c. *diviners, Magians,* from the Persian خِرَدْمَنْد, *a wise man ;* or from Heb. חֶרֶט, *persons skilled in hieroglyphics.*

חֲרַךְ *to singe, burn.* Ithpa. Pass.

חֲרַץ m. Dec. III. a. *loin, thigh.*

חֲרַר *to burn ; to be hot.*

חֲשׁוֹךְ m. Dec. I. a. *darkness.*

חֲשׁוֹךְ and חֲשִׁיךְ adj. Dec. I. a. *poor, indigent.*

חֲשַׁח *to think necessary,* with ל and Inf.; *to be necessary.*

I. חֲשַׁל *to be thin ; to make thin* or *small ; to crush.* Pa. *idem.*

II. חֲשַׁל *to think ; to reckon to the account of any one, to impute.* Pa. *to regard.* Ithpa. pass.

חֲתַם *to seal.*

ט

טְאֵב *to be glad, joyful.*

טָב adj. Dec. I. a. fem. טָבָא Dec. VII. a. *good ; beautiful.*

טַבָּח m. Dec. I. a. *executioner, armed attendant.*

טוּב m. Dec. I. a. *goodness, excellence ; happiness.*

טוּר m. Dec. I. a. *a mountain ; a rock.* Heb. צוּר.

טְוָת adj. *fasting.* Ar. طوى *to fast.*

טַיֵּל Pa. *to go out ; to walk abroad.* Palpel טַלְטֵל *to cast out ; to remove.*

טִין m. Dec. I. a. *clay.*

טַל m. Dec. IV. a. *dew.*

טְלֵי m. irreg. emph. טַלְיָא; plur. טַלְיִין, טַלְיָן; emph. טַלְיָא, טְלָאֵי; with suff. טַלְיוֹהִי Gen. 22 : 3, Pseudo-Jon.; *a boy, a servant.*

טַלֵּל *to hide.* Aph. *to recline for rest under the shade.*

טְלַק *to throw away.*

טְמַר and Pa. טַמֵּר *to hide.* Ithpe. אִיטְּמַר and אִטְּמַר, and Ithpa. אִטַּמַּר *to hide one's self.*

טְעָה *to err, to wander.* Aph. *to cause to err, to seduce.*

טְעֵם *to taste ; to eat.* Pa. *to give to eat, to feed.*

טְעֵם and טַעַם m. Dec. III. a. *taste,* particularly *pleasant taste ; wisdom,* Dan. 2 : 14 ; *command, edict ;*

cause for trial, Ez. 5 : 5; *reckoning, account*, Dan. 6 : 3; *regard, respect;* שׂוּם טְעֵם עַל, *to regard*, Dan. 3 : 12. בְּעֵל טְעֵם, *chancellor*, lit. *master of decrees.*

I. טְפַר m. Dec. III. b. *nail*, of a human finger or toe; *claw.*

II. טְפַר m. Dec. III. emph. טוּפְרָא, *the blatta*, a shell-fish of a purple color.

טְרַד *to expel, drive out.*

טְרַף m. Dec. III. a. *a leaf.*

טַרְפְּלָיֵא m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4 : 9. LXX. Ταρφαλαῖοι.

י

יְבַל Aph. הֵיבֵל *to bring.*

יַבֶּשֶׁת f. Dec. III. c. *the dry land.*

יַד f. *a hand*, irreg. Emph. יְדָא and with א prosthetic אֶיְדָא, with suff. יְדָךְ, יְדֵיהּ (אֶדְרוֹי Prov. 21 : 1.) יְדָהוֹן, יְדַכוֹן; (dual יְדַיִן;) plur. יְדַיִן.

יְדָא Aph. Part. מְהוֹדֵא and מוֹדֵא *praying, praising.*

יְדַע *to know; to understand.* Aph. הוֹדַע *to show, declare, make known.*

יְהַב *to give;* hence *to set, place.* Ithpe. pass.; *to be given up.*

יְהוּד m. Dec. I. a. *the Jewish people, the Jews.*

יהוּדה m. proper name, *Judah.*

יְהוּדַי m. Dec. VI. *a Jew.* Pl. emph. יְהוּדָיֵא.

יוֹם m. Dec. I. a. *a day.* Pl. const. fem. יוֹמָת and masc. יְמֵי.

יוֹנֵק m. Dec. II. a. *a sucking child, suckling.*

יוֹסֵף m. proper name, *Joseph.*

יְחִידַי Dec. I. or יְחִידָאי adj. Dec. VI. *only, alone.*

יְטַב Fut. יֵיטַב *to be good; to seem good*, עַל, *to* any one, *to be pleasing.*

יְיָ an abbreviation. See Chrestomathy, p. 92.

יְכַל and יְכִל, Fut. יִכּוּל (and like the Heb. יוּכַל Jud. 14 : 13.) *to be able; to prevail.*

יְלַד *to bear, bring forth;* sometimes *to beget.*

יַם m. Dec. IV. a. *a sea, the sea.*

יְסַף *to add.* Hoph. Heb. form, הוּסַף *to be added.*

יְעַט *to advise, counsel.* Part. *a counsellor.* Ithpa. *to consult together.*

יַעֲקֹב m. proper name, *Jacob.*

יֶפֶת m. Dec. III. a. proper name, *Japheth.*

יְצָא Shaphel שֵׁיצִא and שֵׁיצִי *to finish.*

יְצַב *to be certain, true.* Pa. *to tell the truth.*

יַצִּיב adj. Dec. I. a. *true, certain; confirmed, valid.* מִן יַצִּיב *certainly, of a truth.*

יְקַד *to burn* (neut.), *be consumed.* Aph. *to burn* (act.), *consume.*

יְקֵדָה f. Dec. VII. a. *burning.*

יַקִּיר adj. Dec. I. a. *hard, difficult; honored, honorable, noble.*

יְקַר *to be or be esteemed honorable or valuable;* i. q. Pa. *to honor.* Aph. *idem.*

יְקָר m. Dec. I. b. *honor; splendor; glory.* Sometimes it has א prosthetic.

יְרוּשְׁלֶם and יְרוּשְׁלֵם *Jerusalem.*

יְרַח m. Dec. III. a. *month.*

יַרְכָה f. Dec. III. a. pl. יַרְכָן, *thigh.*

יִשְׂרָאֵל m. proper name, *Israel; the people of Israel.*

יְשַׁט in Peal not used. Aph. אוֹשִׁיט *to stretch forth, reach out.*

יָת, Heb. אֵת, sign of the Objective or Accusative case.

יְתֵב or יְתִיב *to sit; to reside, stay.* Aph. הוֹתִיב *to place, cause to dwell.*

יַתִּיר adj. Dec. I. a. *abundant, great, eminent;* adv. יַתִּיר and יַתִּירָא *very, exceedingly.*

יְתַר *to remain, be left.* Pa. וַתַּר *to make to abound, to cause abundance.*

כ

כְּ prep. and conj.; *like; as, as though.*

כְּאֵב, כְּאֵב, כֵּיב and כֵּב m. Dec. I. a. *grief, sorrow.*

כְּדַב adj. Dec. III. b. (i. q. Heb. כָּזָב,) *false.*

כְּדוּן, כְּדוּ and כְּדוּ adv. (=Heb. נָא) *now.* וּכְדוּן *now therefore.*

כְּדֵין adv. *so, thus.* בְּכְדֵין *id.* וּכְדֵין *now therefore.*

כָּה adv. *now.* עַד כָּה *hitherto.*

כְּהַל *to be able.* Const. with לְ and Inf.

כַּו f. Dec. IV. a. *window.*

כּוּבִין (only in pl.) m. Dec. I. a. *thorns.*

כּוֹכַב, (sometimes written כּוֹכָב,) m. Dec. II. a. *a star.*

כַּוֵּן Pa. *to confirm, establish; to make vigorous efforts.* Ithpa. pass.; also, as Pa. *to endeavor earnestly.*

כּוֹר m. Dec. I. a. *cor,* a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.

כִּיסוּף, כִּסּוּף, see כִּסּוּף.

כַּכַּר m. Dec. II. a. *a talent.*

כַּכַּר Kethib Ez. 7:22, *idem.*

כֹּל, כָּל, כֻּלָּא, כָּלָּא, כּוּלָּי, adj.=Heb. כֹּל, *all, the whole, every.*

I. כְּלַל Shaph. שַׁכְלֵל *to complete, finish.* Ishtaph. אִשְׁתַּכְלַל pass.

II. כְּלַל and Aph. אַכְלֵל *to crown;* met. *to adorn.*

כְּמָא, כְּמָה and כְּמִי conj. and adv. *how! quam! as;* כְּמָא דְ *like.*

בְּכֵן, כֵּין, כֵּן adv. *rightly; thus.* בְּכֵן *then; therefore; thus.*

כְּנָוָן m. pl. with fem. form, Dec. VII a. *colleagues.* LXX. *σύνδουλοι.*

כִּנּוֹר and כִּנָּר m. Dec. I. *a harp.* Gr. *κινύρα,* Lat. *cinyra.*

כְּנֵמָא adv. i. q. כֵּן *thus.*

כְּנַעַן m. proper name, *Canaan.*

כְּנַשׁ *to collect,* act. Ithpe. *to assemble, to meet.*

כַּסְדַּי m. Dec. VI. i. q. כַּשְׂדַּי *a Chaldean.*

כְּסָא, כְּסָה and כְּסֵי *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.

כִּסּוּף m. Dec. I. a. *a feeling of shame; ignominy.*

כְּסַף m. Dec. III. a. *silver.*

כְּעַן adv. *now.* עַד כְּעַן *until now.*

כַּף c. g. Dec. IV. a. *a hollow; the palm* of the hand; *the sole* of the foot.

כְּפַן *to hunger.* Aph. *to cause or suffer* another *to be hungry.*

כַּפַּר Pa. *to wash; to purify* ceremonially; *to atone, make expiation.*

כְּפַת *to bind.* Pa. *idem.*

כְּרָא *to be grieved.* Ithpe. and Ithpa. *idem.*

כַּרְבְּלָא f. Dec. VIII. a. *mantle, cloak.*

כְּרוּב m. Dec. I. a. *a cherub.*

כָּרוֹז m. Dec. I. a. *herald.*

כְּרַז *to proclaim, make proclamation.* Aph. *idem.*

כְּרַם m. Dec. III. a. *a vineyard.*

כָּרְסֵא m. Dec. V. a. *a throne.* Pl. כָּרְסָוָן.

כַּשְׂדַּי m. Dec. VI. pl. כַּשְׂדָּיֵא, *a Chaldean;* as astrology flourished principally in Chaldea, *an astrologer.*

כְּשַׁר *to be right; to be fit; to be agreeable, to please.*

כָּשֵׁר and כְּשַׁר adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*

כְּתַב *to write.*

כְּתָב m. Dec. I. a. *writing; prescription, limitation,* Ez. 7:22.

כְּתַל and כּוֹתַל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of;* בֵּין . . . . לְ *between—and.*

לָא adv. *not; nothing*, Dan. 4 : 32. הֲלָא and הֲלֹא *nonne?* also, *ecce! lo!* Gram. § 68. 3.

לְאֵת and לֵיאוּ, see לְאָא and לֵיצוּ.

לֵב or לְבַב m. *the heart*, irreg. Emph. לִבָּא; with suff. לִבִּי, לִבָּךְ, לִבְּנָא, etc.; plur. emph. לִבְבַיָּא; with suff. לִבֵּיהוֹן.

לְבוּשׁ m. Dec. I. a. *clothing; a garment.*

לַבְלְבִין f. plur. *plants; flowers.*

לְבַשׁ *to clothe one's self.* Aph. *to clothe.*

לָהֵן conj. *therefore*, with prosthetic א, אֱלָהֵן; comp. of לָא and הֵן, *except* (comp. Lat. *nisi;*) *but, sed.*

לוּט *to curse.*

לֵוִי m. Dec. VI. *a Levite.* Plur. לֵוָיֵא.

לִוְיָתָן m. a sea-monster, *leviathan.*

לְוָת prep. *to; toward; with.*

לֵילֵי and לֵילְיָא m. irreg. emph. לֵילְיָא; plur. לֵילָוָן; *night.*

לֵית a contraction for לָא אִית, *there is not; there are not.*

לְחוֹד adv. and prep. *alone; only; also.* It is strictly a noun, *loneliness;* hence with בְּ, בִּלְחוֹדוֹהִי, *in his loneliness*, i. e. *he alone.*

לְחֵם m. Dec. III. a. *bread.*

לְחֶם m. *a feast*, Dan. 5 : 1.

לְחֵנָה f. Dec. VII. a. *a concubine.*

לְמָא and לְמָה (as a noun, *nothing.*) adv. *not; lest.* הִלְמָא *that not; lest.*

לְאָא or לְאֵת *to labor, toil; to be fatigued with labor.*

לֵיצוּ or לֵיאוּ f. Dec. VII. c. *labor; fatigue.*

לְעָלַם adv. *forever.*

לִשָּׁן m. Dec. I. b. *tongue.*

מ

מִ and before gutturals מֵ, prefix, i. q. the sep. prep. מִן.

מָא, מָה or מָה־ (with Daghesh forte euphonic in the first letter of the next word,) interrog. pron. *what?* It is sometimes used adverbially, *how?* also in exclamations *how! quam!* כְּמָא *as; how!* לְמָא and לְמָא *whither? why?* מָא דִי *that which.*

מְאָה fem. num. *a hundred.* Dual מָאתַיִן.

מֹאזְנַיִן m. dual, *scales, balance.*

מֵאמַר, more common orthography, מֵימַר, q. v.

מָאן and מָן m. Dec. I. a. *a vessel; an instrument; a garment*, (=Heb. כְּלִי.)

מְבַהֲתָן adj. Dec. I. b. *shameful; ashamed.*

מַבּוּעַ m. Dec. I. a. *a fountain.*

מְגִלָּה f. Dec. VII. a. *roll, book.*

מַגַּר Pa. *to throw down, destroy.*

מַדְבַּח m. Dec. II. a. *an altar.*

מִדָּה f. Dec. VII. a. *tax, tribute.* By a resolution of Daghesh forte into Nun, it is sometimes written מִנְדָּה, Ez. 4 : 13.

מְדוֹר m. Dec. I. a. *residence.*

מָדַי m. pr. n. Dec. VI. *Media; a Mede.*

מְדִינָה f. Dec. VII. a. *province; land, country.*

מַדְנַח or מִדְנַח m. Dec. II. a. *the east*, (lit. *the rising*, viz. of the sun.)

מִדַּעַם (found only in this form) indef. pron. *any thing.*

מְדָר m. Dec. I. a. *dwelling, residence*, i. q. מְדוֹר.

מָה see מָא.

מוֹרִיָּה f. pr. n. *Moriah*, a hill in Jerusalem.

מוֹת m. Dec. I. a. *death; a deadly pestilence.*

מוּת or מִית *to die.*

מָזוֹן, emph. מְזוֹנָא *food; sustenance.*

מְחָא and מְחָה *to strike; to wound.* Pa. מַחָא *idem;* also *to restrain.* Ithpe. *to be fastened* or *nailed*, Ez. 6 : 11.

מַחְלְקָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.
מְטָא and מְטָה *to come, arrive; to reach;* with עַל, *to come upon, befall; happen to* a person.
מְטוּל prep. *on account of;* מְטוּל דִּי *because, since.*
מֵיכַל m. Dec. II. a. *food.*
מֵימַר or מֵאמַר m. Dec. II. a. *word, speech; command.* With suff. it sometimes signifies *self,* like the Heb. נֶפֶשׁ. So also מֵימְרָא דַיְיָ *the Lord, Jehovah.*
מַיִן pl. m. irreg., emph. מַיָּא, const. מֵי and sometimes מֵימֵי, *water, waters.*
מֵישַׁר m. Dec. II. a verbal from יְשַׁר, *a plain, a valley.*
מְכַךְ *to depress, humble; to crush.* Pa. *idem.*
מְלָא *to fill.* Ithpe. pass.
מַלְאַךְ m. Dec. I. b. *an angel.*
מִלָּה f. Dec. VII. a. Pl. מִלִּין, *word, speech; thing.*
מְלַח m. Dec. III. b. *salt.*
מְלַח denom. from the preceding, in the Targums, *to salt, to season with salt,* in bibl. Chaldee only Ez. 4 : 14, prob. *to eat salt, to derive support.* According to the Hebrew commentators *to devastate, destroy,* derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.
מְלֶךְ or מֶלֶךְ m. Dec. III. a. *a king.*
מְלַךְ m. Dec. III. b. *advice, counsel.*
מַלְכָּה f. Dec. VII. a. *a queen.*
מַלְכוּ f. Dec. VII. c. *a kingdom; dominion, reign.*
מַלֵּל Pa. *to speak.*
מַן and מָן interrog. pron. *who? what?* מַן דִּי *whoever.*
מִן prep. *from; of, out of; some of,* (comp. the French *du*); *because of; rather than, in preference to;* after an adjective, *than.*—מִן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִדְּבֵית, Gen. 49 : 10, i. q. מִבֵּית; מִן לְקַדְמִין, Gen. 3 : 24, Jer. Targ. i. q. מִן קַדְמִין.—מִן דִּי *because, since.* — מִן־יַצִּיב *truly.* — מִן־קְשֹׁט *idem.* With suffixes מִן takes Daghesh forte; as מִנִּי.
מְנָא *to number, reckon.* Pa. מַנִּי, מַנֵּי and מָנִי *to constitute, appoint.*
מִנְדָּה i. q. מִדָּה, q. v.
מַנְדַּע m. Dec. II. a. verbal from יְדַע, (i. q. Heb. מַדָּע, the Daghesh forte being resolved into Nun. מַדַּע also occurs in the Targums, e. g. Jer. 3 : 15,) *knowledge, intelligence; the understanding, the mind.*
מְנָה i. q. מְנָא.
מְנַח m. Dec. I. b. *rest; quietness, silence.*
מִנְחָה f. Dec. VII. a. *gift, offering; tribute.*
מִנְיָן m. Dec. I. b. *number.*
מִסְכְּנוּ f. Dec. VIII. c. *poverty, want.*
מְעָא c. g. irreg. (with suff. מְעָךְ, pl. מְעִין or מְעַן,) *the belly, venter.* Pl. *idem.*
מֶעָל m. Dec. I. b. (verbal from עֲלַל *to enter,*) *setting* of the sun. Pl. *idem.*
מְפָרַשׁ m. Dec. II. a. *distinction; division.*
מִצַּב m. Dec. II. a. *a planting.*
מִצְוָא f. Dec. VII. a. *a command, injunction.*
מְצִיעוּ f. Dec. VII. c. *middle, midst.*
מִצְרַיִם pr. n. *Egypt.*
מַקְדַּשׁ m. Dec. II. a. *sanctuary, holy place.*
מָר m. Dec. I. a. and
מָרָא m. Dec. II. b. *lord.* Syr. and Arab. *idem.*
מְרַד *to rebel, to be rebellious.*
מָרָד adj. Dec. I. a. *rebellious.*
מַרְדּוּ f. Dec. VII. c. *correction; instruction.*

מְרוֹם m. Dec. I. a *height, elevation.*
מְרַט *to pluck off.*
מְשַׁח m. Dec. III. b. *oil.*
מְשִׁיחַ m. Dec. I. a. (strictly 2d Part. from מְשַׁח *to anoint,*) *anointed; Messiah.*
מְשַׁךְ m. Dec. III. a. and b. *skin.*
מִשְׁכַּב m. Dec. II. a. *a bed.*
מִשְׁכַּן m. Dec. II. a. *a dwelling; a tent.*
מִשְׁרֵא m. Dec. V. a. (strictly Inf. from שְׁרָא) *a resting.*
מַשְׁרוֹקִי f. Dec. VII. b. *a flute, musical reed.*
מִשְׁתְּה in the biblical Chaldee, i. q.
מִשְׁתֵּי m. Dec. II. a. *a feast; a banquet.*
מַתְיָה f. Dec. V. a. *desire; appetite.*
מְתַל *to compare; to use similitudes.* Heb. מָשַׁל.
מְתַל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb.*
מַתָּן m. Dec. I. b. and מַתַּן Dec. II. a. *a gift; a reward.* מַתַּן אֲגַר *a gift of a reward,* i. e. the giving of a reward.
מַתְּנָא f. Dec. VIII. a. (fem. of the preceding,) *a present, gift.*

נ

נְבָא Ithpa. אִתְנַבִּי *to prophesy; to utter* (a prophecy).
נְבוּאָה f. Dec. VII. a. *prophecy; prediction.*
נְבִזְבָּה f. Dec. VII. a. *a present, gift;* coll. *gifts;* plur. נְבִזְבְּיָן.
נְבִיא and נְבִיא m. irreg. emph. נְבִיָּא; plur. נְבִיאִין; emph. נְבִיאַיָּא and נְבִיַּיָּא; with suff. נְבִיּוֹהִי, נְבִיָּיךְ; *a prophet.*
נֶבְרְשָׁא f. Dec. VIII. a. *candlestick.*
נְגַד *to flow.*
נֶגֶד prep. *over against; toward.*
נְגָדִין (found only in the plur. abs.) *streams, rivers.*
נְגַהּ m. Dec. III. d. *brightness, light,* of the morning.
נְגוֹד, נְגִיד and נְגִיד m. Dec. I. a. *leader, chief, prince.*
נְדַב Ithpa. אִתְנַדַּב *to be willing; to do willingly; to give voluntarily.* Inf. הִתְנַדָּבוּת as a noun, *that which is given voluntarily, a free-will-offering.*
נִדְבָּךְ m. Dec. I. b. *row* of stones; *structure; wall.*
נְדַד *to flee.*
נְדַן m. Dec. I. a. and with ה paragogic, נִדְנֶה, *sheath;* met. *body,* q. d. sheath of the soul.
נְהוֹר m. Dec. I. a. *light.*
נַהִירוּ f. Dec. VII. c. *illumination, wisdom.*
נְהַם *to roar; to bellow; to groan.*
נְהַר *to shine brightly.* Pa. נַהַר *to enlighten.* Ithpa. pass.
נְהַר m. Dec. III. a. *a stream.*
נוּד *to flee.*
נוּחַ *to rest;* Aphel אֲנִיחַ *to cause to rest, to give rest.*
נְוָלוּ f. Dec. VII. c. and
נְוָלִי f. Dec. VII. b. *a dunghill.*
נוּן m. Dec. I. a. *a fish.*
נוּר m. Dec. I. a. *fire.*
נְזַק *to suffer injury.* Aph. אַנְזֵק or הַנְזֵק *to injure.*
נְחָשׁ m. Dec. I. a. *brass.*
נְחַת *to descend, go down.* Aph. אַחֵת, Fut. יַחֵת, Imp. אַחֵת, *to bring down, carry down; to deposit.* Hoph. הָנְחַת *to be brought down, deposed.*
נְטוֹר m. Dec. I. a. *an observer, one who keeps* (e. g. a law.)
נְטַל *to lift up, elevate.*
נְטַר *to keep, preserve; to observe, regard.*
נִיחֹחַ m. Dec. I. a. *a sweet odor,* hence *an acceptable sacrifice.*
נְכַס, נְכָס m. Dec. III. b. *wealth*

power, *strength*, of body or mind. Pl. *riches*.

נְכַת *to bite.*

נְמַר m. Dec. III. b. *a leopard.*

נְסַב *to take ; to receive.*

נְסַח *to take away, remove ; to pull asunder.* Ithpe. pass.

נְסַךְ and Pa. *to pour out ; to offer.*

נְסַךְ m. Dec. III. b. *libation, drink-offering.*

נְסַק *to ascend.* Aph. הַסִּיק *to take up, cause to ascend.* Hoph. הֻסַּק pass. of Aph.

נְפַל Fut. יִפֵּל *to fall ; to fall down ; to be thrown down ; to fall out, happen.*

נְפַק *to go out, to depart ; to come forth.*

נִפְקָא f. Dec. VII. a. *expense, cost.*

נְפַשׁ or נֶפֶשׁ c. g. Dec. III. a. and

נַפְשָׁא f. Dec. VII. a. *life ; soul ; self ; a living being.*

נְצַב m. Dec. III. b. *a planting ; a plant.*

נִצְבָּא f. Dec. VII. a. *strength, solidity, firmness.*

נְצָה *to quarrel, contend.* Pa. id.

נְצַח *to conquer, surpass, prevail over, be superior to.* Ithpe. Pa. and Ithpa. *idem.*

נְצַל *to liberate, deliver.* Aph. *idem.*

נְקֵא and

נְקֵר adj. Dec. IV. b. *pure.*

נְקַשׁ *to smite, strike.*

נְשָׂא *to take ; to take away.* Ithpa. *to rise up against*, with עַל.

נְשַׁח *to forget ;* Ithpe. *to forget ; to be forgotten.*

נְשִׁין irreg. Pl. of אִתְּתָא.

נִשְׁמָא f. Dec. VII. a. *breath, life.*

נְשַׁר m. Dec. III. b. *an eagle.*

נִשְׁתְּוָן m. Dec. I. a. *letter, public letter.* Persian.

נְתַן *to give.* Gram. § 18. note 2.

נְתַר *to fall off*, as leaves or fruit. Aph. *to shake or strip off.*

ס

סַבְּכָא f. Gr. σαμβύκη, *sambuca*, a three-cornered stringed instrument, similar to the harp.

סְבַל *to erect.* Poal. *to be erected.*

סְבַר *to bear, sustain ; to expect*, Dan. 7 : 25 ; *to consider ; to suppose ;* with בְּ, *to hope in.*

סְגָא *to be numerous ; to be increased.* Aph. *to cause to increase ; to multiply.*

סְגִד *to fall prostrate, to worship*, construed with לְ.

סִגּוּף m. Dec. I. a. *affliction.*

סַגִּיא adj. Dec. I. a. *much ; many.*

סְגַן m. Dec. III. b. *deputy, governor.*

סְגַר *to shut up.*

סוּמְפֹּנְיָה f. i. q. Greek συμφωνία, *a bag-pipe.*

סוֹף m. Dec. I. a. *an end.*

סוּף *to come to an end, to be fulfilled*, spoken of a prediction. Aph. *to put an end to any thing.*

סוּר *to recede ; to go aside.*

סוּרְחָן m. Dec. I. b. *perverseness ; a crime.*

סְחַף *to drive out, expel.*

סְטַר m. Dec. III. b. *side ; extremity.*

סִיהֲר m. Dec. II. b. *the moon.*

סְיָף and סֵיף m. Dec. I. a. i. q. סוֹף, *end, extremity.*

סְכַל *to understand.* Ithpa. אִסְתַּכַּל *to look at ; to reflect ; to consider ;* const. with בְּ, לְוָת, etc.

סְכַן *to try, prove.* Ithpa. and Aph. *idem.*

סְכַל adj. Dec. II. a. *foolish, unwise.*

סָכְלְתָן or סוּכְלְתָן adj. Dec. I. b. *intelligent ; prudent.*

סְלַק or סְלֵק *to ascend, go up.* Pa. *to cause to ascend ; to take away ; to destroy.*

סַלִּיף adj. Dec. I. a. *perverse.*

סַמָּאֵל m. pr. n. *Sammaël*, an evil angel, sometimes called *the angel*

of death, and sometimes, *prince of the air*.

סְמַךְ *to sustain.* Ithpe. passive.

סְנָא *to hate.*

סְנִיאָה f. Dec. VII. a. *hatred.*

סְעַד construed with לְ, *to aid, assist.* Pa. *idem.*

סְעַד m. Dec. III. a. and

סַעְדָא or סַעֲדָא f. Dec. VIII. a. *support; aid; strength.*

סְעַר (=Heb. פָּקַד) *to visit; to inspect.*

סָפַר and סְפַר m. Dec. II. *a scribe; a learned man.* The emph. form is sometimes written סַפְרָא.

סְפַר m. Dec. III. b. *a book.*

סַרְבָּל m. Dec. I. a. Plur. *wide oriental breeches.*

סְרִיקוּ f. Dec. VII. c. *vanity; vacuity.*

סָרַךְ m. Dec. II. b. *prefect, president.*

סְתַר Pa. סַתַּר *to hide, to conceal; to destroy.* Compare the Greek ἀφανίζω, which has both these senses.

ע

עָאן and עָן m. Dec. I. a. collective noun, (i. q. Heb. צֹאן); *sheep, flocks.*

עֲבַד *to make; to do, perform; to exercise* (authority, etc.); *to till* (the ground); Ithpe. *to be made; to take place, happen.* Ithpa. *idem.*

עֲבַד m. Dec. III. a. *a servant.*

עֲבִידָה f. Dec. VII. a. *work, labor; business.*

עֲבַר *to go over; to transgress.* Aph. *to send over, transmit; to transgress.*

עֲבַר Dec. III. b. *that which is beyond.* עֲבַר נַהֲרָא *the other side of the Euphrates.*

עַד prep. and conj. *to; until.* With suffixes it takes a plural form. עַד־דִּי־לָא *while .... not, before, antequam.*

עֲדָא or עֲדָה *to pass away;* with בְּ *to go to, come upon; to pass away, be abolished, destroyed.* Aph. *to take away; to depose.*

עִדּוֹר m. Dec. I. a. *conception.*

עֵדֶן m. pr. n. *Eden*, (pleasure).

עִדָּן c. g. Dec. I. b. *time; a year.*

עוֹבָד m. Dec. I. b. *labor, work.*

עוֹד adverb, *yet, further, moreover* Sometimes it is a mere expletive.

עַוְיָא and עֲוָיָא f. pl. עֲוָיָן, *iniquity, perverseness, sin.*

עוּלֵם m. Dec. I. a. *a boy; a young man.*

עוּק *to be straitened, to be in difficulty.* Aph. אָעִיק *to molest, be hostile; to constrain.*

עוּר only Dan. 2:35, *chaff.* In Syr. and Ar. *idem.*

עוּשַׁן m. Dec. II. a. *firmness, strength.*

עִזְקָא f. Dec. VII. a. *ring, seal-ring.*

עֶזְרָא m. pr. n. *Ezra.*

עֵטָא f. Dec. VII. a. *counsel, wisdom,* i. q. Heb. עֵצָה.

עֵיל, עֵילָא, לְעֵיל and מִלְעֵיל adv. and prep. *above.* עֵיל מִן *idem.*

עַיִן c. g. Dec. III. d. *an eye; a fountain.* In the latter sense the plural is עַיְנָוָן.

עַיֵּן Pa. denom. *to look at; to examine with care*, comp. Eng. *to eye.*

עִיר m. Dec. I. a. *watcher*, a name of angels, or of an order of angels, Dan. 4:10, 14, 20.

עַל prep. *upon; above; concerning; besides; before; against;* sometimes for אֶל, *to, toward*, etc.— עַל דִּי *because.*

עֵלָּא adv. *over, above*, followed by מִן.

עֲלָה f. Dec. VIII. a. *burnt-offering.* Plur. עֲלָוָן.

עִלָּה f. Dec. VII. a. *occasion; pretext.*

עִלּוֹי and עִלָּוֵי or עִלָּיֵי, forms of עַל.

עִלָּי adj. Dec. VI. *upper; highest;* emph. עִלָּאָה *the Most High.*

עֶלְיוֹן m. Dec. I. a. *the Most High.* Plur. excel. עֶלְיוֹנִין *idem.*

עִלִּי f. Dec. VII. b. *an upper chamber, a lodging chamber.*

עֲלַל *to go in, enter;* (of the sun) *to set.* Aph. הַעֵל and הַנְעֵל *to bring in.* Hoph. הֻעַל pass.

עֲלַם m. Dec. II. a. and

עָלַם m. Dec. III. a. *an age; eternity; the world.* עַד־עָלְמָא or עַד־עָלְמַיָּא *for ever.*

עֵלְמָי m. Dec. VI. Pl. עֵלְמָיֵא, *an Elamite.*

עֲלַע m. Dec. III. b. i. q. Heb. צֵלָע, *a rib.*

עַם c. g. *a people,* irreg. sing. like Dec. IV. a. plur. עַמְמִין, emph. עַמְמַיָּא.

עִם prep. *with; in.* Before suff. the ם takes Daghesh forte; as עִמִּי.

עַמִּיק and עֲמִיק adj. Dec. I. a. *deep, unsearchable.*

עָמָל m. Dec. I. a. and עֲמַל Dec. III. a. *labor, toil.*

עֲמַר m. Dec. III. a. i. q. Heb. צֶמֶר, *wool.*

עֲנָה *to answer; to speak in conversation, to begin to speak.*

עֲנָן m. Dec. I. a. *a cloud.*

עֲנַף m. Dec. III. a. *a bough, branch.*

עֲנָשׁ m. Dec. I. a. *mulct, fine.*

עֲנֵת m. Dec. III. b. *time.*

עֲסַב see עֲשַׂב.

עֵסֶק m. Dec. II. a. or עֲסַק Dec. III. b. *affair; business.*

עֲפִי m. Dec. III. with suff. עָפְיֵהּ, *branches, foliage.*

עֲפַר m. Dec. III. a. *dust.*

עֲצִיב part. adj. Dec. I. a. *troubled, sad.*

עֲקַב m. Dec. III. a. and b. *the heel,* Heb. עָקֵב; *an end; a reward,* Heb. עֵקֶב.

עֲקַם *to be crooked; to be perverse.* Pa. *to make crooked; to pervert.*

עֲקַר *to root out, pluck up.* Ithpe. pass.

עִקָּר m. Dec. I. b. *stock, root.*

עָר m. Dec. I. a. *enemy.*

עֲרַב and Pa. עָרֵב *to mix.* Ithpa. pass.

עֲרָד m. Dec. I. b. *wild ass, onager.*

עַרְוָת f. Dec. VII. a. *nakedness;* hence *dishonor.*

עַרְטֵל, Ithpa. אִתְעַרְטַל *to be stripped, rendered naked.*

עַרְטְלַאי adj. Dec. VI. *naked.* The forms עַרְטִיל, עַרְטִילַאי, and עַרְטוּלַאי are less frequent.

עָרִים or עֲרִים adj. Dec. I. *cunning.*

עָרֵל and עֲרַל Dec. I. a. and עַרְלַי Dec. VI. adj. *uncircumcised.*

עֲשַׂב, עֲשָׂב or עֲסַב m. Dec. III. b. *an herb; coll. herbs.*

עֲשַׂר f. עַשְׂרָא m. num. adj. *ten.* Plur. עֶשְׂרִין *twenty.*

עֲשַׁת and עֲשִׁית *to think, purpose.*

עֵת m. Dec. IV. b. i. q. עֲנֵת, *time.*

עֲתִיד adj. Dec. I. a. *prepared, ready; about to, futurus.* Prefixed to the Inf. it forms a kind of Future tense.

עַתִּיק adj. Dec. I. a. *ancient, old.*

עֲתַר *to be rich.* Pa. *to enrich.*

פ

פְּגַר, פֶּגֶר m. Dec. III. b. *a corpse.*

פָּלְחָן פּוּלְחָן m. Dec. I. b. verbal from פְּלַח, *service.*

פּוּם m. Dec. IV. c. *the mouth.*

פּוּקְדָן m. Dec. I. b. *a command, precept.*

פֶּחָה m. irreg. const. פַּחַת, pl. פַּחֲוָן, *governor* of a province.

פְּחַר m. Dec. III. a. (פֶּחָר Dan. 2 : 41.) *a potter.*

פְּטַשׁ m. Dec. III. a. *an under-garment,* perhaps *breeches.* Kethib Dan. 3 : 21. פְּטִישׁ, *idem.*

פֵּירִי (פֵּרִי Gen. 3 : 24, Jer. T.) c. g. *fruit,* irreg. Plur. פֵּירִין, פֵּרוֹת, with suff. פֵּרְיִי Prov. 8 : 19.

פְּלַג *to divide.*

פְּלַג m. Dec. III. a. *half.*

פְּלֻגָּא f. Dec. VII. a. *division* or *class* of the priests.

פְּלָדָס m. Dec. I. b. *linen; a piece of linen.*

פְּלַח *to serve; to worship; to cultivate* (the ground); *to observe or*

keep (a law.) Compare in Latin *colo*, which has all these significations.

פָּלְחָן m. Dec. I. b. *service, worship* of God.

פְּלִשְׁתַּי m. Dec. VI. *a Philistine.*

פְּנוֹק and Pa. פַּנֵּק *to afford delight.* Ithpa. *to enjoy; to feast upon.*

פַּס m. Dec. IV. a. and b. *a part;* in relation to the hand, *the palm.*

פְּסַנְטֵר and פְּסַנְתֵּר m. Dec. I. a. ψαλτήρ, *the psaltery*, a stringed instrument. Hengstenberg considers it a kettle-shaped instrument; see his *Authenticity of Daniel*, article *Greek words.*

פְּצָא and Pa. פַּצִּי *to deliver; to make free.*

פַּקֵּד Pa. *to command.*

פְּקוֹד m. Dec. I. a. *statute, commandment.*

פַּרְזֶל m. Dec. II. (Gr. § 32, note 3.) *iron.*

פְּרַח *to flourish; to blossom.*

פְּרַס *to divide.*

פָּרַס pr. n. *Persia; the Persians.*

פַּרְסִי m. Dec. VI. emph. פַּרְסָיָא Kethib. Dan. 6 : 29, *a Persian.*

פְּרַע *to render* (good or evil to any one); *to reward.* Ithpe. *idem; to take vengeance.*

פְּרַק *to redeem, liberate;* hence Dan. 4 : 24, *to expiate*, or perhaps rather *to dismiss.*

פְּרַשׁ *to divide; to distinguish.* Pa. Part. pass. מְפָרַשׁ Ez. 4 : 18, *distinctly.*

פַּרְשֶׁגֶן m. Dec. III. a. *copy.*

פְּשַׁט *to extend, reach out.*

פְּשַׁר *to interpret, explain.* Pa. *idem.*

פְּשַׁר m. Dec. III. b. *interpretation, explanation.*

פַּתְבַּג m. Dec. I. b. *delicacies, rich food.*

פִּתְגָם m. Dec. I. a. *word; edict; letter; thing, matter*, like the Heb. דָּבָר.

פְּתָה *to enlarge, extend.*

פְּתַח *to open.* Ithpeel and Ithpaal, pass.

פְּתָי m. Dec. I. a. *breadth, width.*

צ

צְבָא *to be willing; to acquiesce.*

צְבָאוֹת (Hebrew) *armies*, retained in Chaldee after יְיָ and אֱלֹהֵי.

צְבוּ f. Dec. VIII. c. *desire; affair.*

צְבַע *to wet, moisten.* Ithpa. אִצְטַבַּע pass.

צַד m. Dec. IV. b. *side.*—מִצַּד *on the part of.*—לְצַד *against.*

צְדָא only Dan. 3 : 14. הַצְדָא *is it your purpose? or was it your design?*

צַדִּיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man.*

צִדְקָא f. Dec. VII. a. *justice, righteousness; alms-giving.*

צַוְּאר m. Dec. II. a. (א in otio,) *the neck.*

צְלָה, צַלִּי Pa. *to pray, supplicate, invoke.*

צְלַח *to prosper.* Aph. הַצְלַח *to make prosperous, promote* (a person); *to execute prosperously;* also intrans. *to prosper, be successful; to be promoted.*

צְלֵם and צֶלֶם m. Dec. III. a. *an image, idol; form, appearance.*

צְמַח *to sprout, germinate.* Aph. *to cause to sprout, to bring forth.*

צְעַר m. Dec. III. a. *grief.*

צְפִיר m. Dec. I. a. *a he-goat.*

צִפַּר c. g. Dec. II. a. *a bird; a sparrow.*

צְרִיךְ or צָרִיךְ adj. Dec. I. a. *needy*, construed with לְ, *in need of.*

ק

קְבַל and Pa. *to receive, accept;* like שְׁמַע, *to listen to, comply with.* Ithpa. pass.

קֳבֵל and קְבֵל prep. *before; over against, opposite; because of.* With suff. קָבְלָךְ, קָבְלֵהּ, etc.—לְקָבֵל *idem.*—כָּל־קֳבֵל *because of;* conj. *because, therefore; as.*

קַדִּישׁ adj. Dec. I. a. *holy;* as a noun, *saint; holy being*, applied to angels.

קְדָם m. Dec. III. a. *that which is be-*

fore; former time, beginning; the east.—מִלְּקַדְמִין, (see מִן) *formerly; in front; toward the east, on the east side.*

קֳדָם and קְדָם prep. *before*, in relation to place, *coram*; in relation to time, *ante*. It takes suffixes like plural nouns; e. g. קֳדָמַי, קֳדָמוֹהִי.—קֳדָם עַד *antequam*.—מִן קֳדָם often i. q. מִן; sometimes i. q. קֳדָם simply.

קַדְמָה f. Dec. VII. a. *origin, antiquity*. מִן קַדְמַת prep. *before*.

קַדְמוּ f. Dec. VII. c. *antiquity; meeting, coming together, occursus*.

קַדְמַי adj. Dec. VI. *first*.

קַדֵּשׁ Pa. *to sanctify, consecrate, set apart*.

קוּדְשׁ m. Dec. II. a. *holiness, sacredness*.

קוּם Fut. יְקוּם *to rise up, to stand*. Pa. קַיֵּם *to establish; to confirm by an oath; to swear; to sustain*. Aph. אֲקִים and הֲקִים, Fut. יְקִים and יְהָקִים, Part. מְהָקִים, *to set up*, e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. הֳקִים, הֳקִים, or with the form of Aphel, הֲקִים Dan. 7 : 4, *to stand*.

קוּרְבָּן m. Dec. I. b. *offering, oblation; sacrifice, victim*.

קְטַל *to kill*. Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.

קְטַר m. Dec. III. b. *knot; joint, difficult problem*.

קַיִט (i. q. Heb. קַיִץ) m. Dec. III. d. *summer*.

קְיָם m. Dec. I. a. *a covenant; an edict, decree*.

קַיָּם adj. Dec. I. a. *established, firm*.

קַיִן m. pr. n. *Cain*.

קִיתָרֹס Kethib Dan. 3 : 5, 7, etc., i. q. Gr. κίθαρις, *a harp*. The pointing is that of קַתְרוֹס, q. v.

קָל m. Dec. I. a. *voice*. Pl. קָלִין *thunders; קָלָן voices*.

קַלִּיל adj. Dec. I. a. *light; quick*, adv. *a little*.

קְמוּר and קְמוֹר m. Dec. I. a. *a girdle, a belt*.

קֵן m. Dec. IV. b. *a nest, a hive*.

קְנָא *to buy, purchase*.

קִנְיָן m. Dec. I. b. *acquisition; possession, substance*.

קְצַף *to be angry, to be in a rage*.

קְצַף m. Dec. III. *anger, wrath*.

קַצֵּץ *to cut off, amputate; to kill*. Ithpe. pass.

קְצָת f. Dec. I. b. *a part; an end*.

קְרָא *to call; to read*.

קְרֵב, קְרַב and Pa. קָרֵב *to approach; to touch*, construed with לְ, בְּ, etc. *to bring, to offer*. Ithpe. *to cleave to*. Aph. *to bring near; to offer*.

קְרָב m. Dec. I. a. *war, contest*.

קִרְיָה *a city*, irreg. Emph. קִרְיָא, קִרְיְתָא, קִרְיָא, קִרְיְתָא and קוּרְיְתָא; plur. קִרְיָן, קִרְוַיִן and קוּרְיָן, emph. קוּרְיָתָא.

קֶרֶן and קֶרֶן f. Dec. III. a. *a horn*. Plur. קַרְנָן, קַרְנַיִן and, with Dual form, קַרְנַיִן.

קְרַץ m. Dec. III. a. *a piece, fragment*.

קְשׁוֹט m. irreg. emph. קוּשְׁטָא *truth*.—בְּקוּשְׁטָא *indeed; interrog. indeed?*—מִן קְשׁוֹט *truly, certainly*.

קֶשֶׁת emph. קַשְׁתָּא Dec. III. a. *a bow; the rain-bow*.

קַתְרוֹס (Keri for קִיתָרֹס, Dan. 3 : 5, etc. The analogy of the Greek κίθαρις would lead us to point the latter קִיתָרֹס. The Targums have קַתְרוֹס which appears to be the less ancient form.) m. Dec. I. a. *a harp*.

ר

רֵאשׁ and רֵישׁ m. Dec. I. a. *head; sum amount*. Plur. רֵאשִׁין, רֵישִׁין, and once רָאשִׁין Ez. 5 : 10, *chiefs, principal men*.

רַב m. Dec. IV. a. plur. רַבְרְבִין Dec. II. a. *a prince*; as an adj. *great;*

plur. *proud, arrogant* (speeches, or actions.)

רְבָה *to be great* or *numerous.* Pa. רַבִּי and Aph. אַרְבִּי *to exalt, set in an eminent station; to increase; to bring forth abundantly.* Ithpe. and Ithpa. *to be exalted, to be elevated.*

רְבוּ f. Dec. VIII. c. *greatness.*

רִבּוֹ and רִבּוֹא num. adj. *ten thousand, a myriad.* Plur. רִבְּוָן and רִבְבָן.

רִבּוֹן m. Dec. I. a. *lord, master.*

רְבִיעַי num. adj. Dec. VI. fem. רְבִיעָאָה *fourth.*

רַבְרְבָן m. Dec. I. a. *a nobleman, prince.*

רְגַג *to desire, long for.* Pa. *idem.*

רְגַז *to be moved, excited; to be angry.* Aph. *to excite to anger.*

רְגַז m. Dec. III. b. *anger.*

רְגַל and רֶגֶל c. g. Dec. III. a. *a foot.* Dual and plural רַגְלַיִן.

רְגַשׁ *to be tumultuous.* Ithpe. and Ithpa. *idem; to rage; to roar.* Aph. *to rage; to collect together in a rage* or *with tumult.*

רֵו m. Dec. I. a. *aspect, appearance.*

רוּגְז m. Dec. III. e. *anger.*

רוּחַ c. g. Dec. I. a. *wind; spirit.*

רוּם *to be high; to be exalted.* Palp. רוֹמֵם *to exalt, praise.* Aph. *to lift up.* Ithpal. *to lift up one's self.*

רוּם m. Dec. I. a. *height.*

רָז m. Dec. I. a. *a secret.*

רַחִיק adj. Dec. I. a. *distant, remote.*

רְחַם and Paël רַחֵם, *to pity, compassionate; to love.*

רַחֲמוּ f. Dec. VIII. c. *love; affection, friendship.*

רַחֲמִין (found only in the plural) m. Dec. III. a. *mercy, compassion.*

רְחַץ *to trust in.* Ithpe. construed with עַל, *idem.*

רְחִישׁ adj. Dec. I. a. *sent away; deserted.*

רֵיחַ m. Dec. I. a. *scent, smell.*

רֵישׁ, see רֵאשׁ.

רָם adj. Dec. I. a. *high.*

רְמָא and רְמָה *to throw, cast; to set, place; to impose* (a tax). Ithpe. *to be cast.*

רְמַז *to wink significantly; to beckon.*

רַמַּי adj. Dec. V. b. and Dec. VI. *deceitful.*

רְנַן and Pa. *to sing for joy; to speak joyfully.*

רְעוּ f. Dec. VIII. c. and

רַעֲוָא f. Dec. VIII. a. *pleasure, will; benevolence; delight.*

רַעְיוֹן m. Dec. I. a. *a thought.*

רַעֲנַן adj. only Dan. 4 : 1, [4 : 4] *flourishing.*

רְעַע and Pa. רַעַע *to break in pieces.*

רְפַס *to trample upon, tread in pieces.*

רְשׁוּ f. Dec. VIII. c. *permission; liberty; power.*

רְשִׁיעַ adj. Dec. I. a. *wicked.*

רְשַׁם *to note, write down; to write.*

רְשַׁע m. Dec. III. b. and רִשְׁעוּ f. Dec. VII. c. *wickedness.*

רְתֵיתָא f. Dec. VII. a. verbal from רְתַת, *trembling.*

שׂ

שָׂב m. Dec. I. a. *an elder, a man of grey hairs.*

שַׂבְּכָא, i. q. סַבְּכָא, q. v.

שְׂגָא, i. q. סְגָא, *to be or become great.*

שַׂגִּיא adj. Dec. I. a. *great; much, many;* adv. *very, exceedingly.*

שׂוּם *to set, place; to appoint; to issue* (a decree); שׂוּם טְעֵם *to show respect;* שׂוּם שֻׁם *to give a name, to name.*

שְׂטַר m. Dec. III. b. i. q. סְטַר, *side.* Only Dan. 7 : 5, Keri.

שְׂכַל Aph. אַשְׂכֵּל *to understand; to be wise.* Ithpa. const. with בְּ, *to consider.*

שָׂכְלְתָנוּ f. Dec. VII. c. *intelligence, understanding.*

שְׂנָא i. q. סְנָא *to hate.* (In Chaldee it is generally written with ס.) Part. שָׂנֵא *an enemy.*

שְׂעַר m. Dec. III. a. *hair.*

שְׂפָה f. Dec. VIII. a. (Pl. סִפְוָן Dec. VIII. c.) *a lip.*

שׁ

שְׁאֵל, שְׁאַל or שְׁיֵל *to ask, seek, request*, with בְּ of the thing asked, or with two accusatives; *to inquire*, with לְ of the person.
שְׁאֵלָא f. Dec. VII. a. *request; affair, concern, matter.*
שְׁאַר Ithpe. אִשְׁתְּאַר and Ithpa. *to be left, to remain.*
שְׁאָר m. Dec. I. b. *the rest, remainder.*
I. שַׁב m. Dec. IV. a. *the sabbath.*
II. שַׁב (contracted from שְׁבַע) num. adj. *seven.*
שְׁבָהוֹר m. Dec. I. a. *glory, honor.*
שַׁבַּח Pa. *to praise; to sing praises,* simply *to sing.*
שְׁבַט m. Dec. III. b. *a tribe.*
שְׁבִיב m. Dec. I. a. *a flame.*
שְׁבִיל m. Dec. I. a. *way, path.*
שְׁבִיעַי ord. adj. Dec. VI. *seventh.*
שְׁבַע num. adj. *seven.* See Par. XI. in the Gram.
שְׁבַק *to forsake;* simply *to leave.* Ithpe. pass.
שַׁבַּשׁ Pa. *to terrify.* Ithpa. pass.
שְׁגָה *to err.* Aph. *to entice to sin.*
שֵׁגַל f. pl. שֵׁגְלָן and שֵׁגְלָן, *wife* of a king; hence *queen*, Ps. 45 : 10.
שַׁדֵּל Pa. *to persuade; to entice.*
שַׁדַּר Ithpa. *to exert one's self.*
שַׁוִּי Paël, *to set, place.* Ithpa. *to be made, to become.*
שׁוּלְטָן m. Dec. I. b. *authority, dominion.*
שׁוּם i. q. שֻׁם.
שׁוּפָר m. Dec. II. a. *beauty.* Plur. id.
שׁוּר m. Dec. I. a. *a wall.*
שׁוֹשְׁבִין m. Dec. I. a. *a friend; a companion.*
שׁוּשַׁנְכָיֵא m. pl. *inhabitants of Susa,* the winter residence of the Persian kings.
שֵׁיזִב and שֵׁיזֵב *to free, deliver.* See Gram. § 14. 2. note.
שְׁחִית adj. Dec. I. a. *corrupt, wicked;* as a noun *wickedness, crime.*

שְׁכַח *to discover; to attain, acquire.* Aph. *idem.* Ithpe. *to be found.*
שְׁכַן *to dwell, rest.* Pa. שַׁכֵּן *to cause to dwell.* Hence
שְׁכִינָא f. Dec. VII. a. *dwelling, presence; the divine presence and glory* as it appeared in the tabernacle.
שְׁלֵה *to be secure, safe.*
שָׁלְוָה f. Dec. VII. a. and
שָׁלוּ f. Dec. VII. c. *something amiss, an error, fault; a failure.*
שְׁלֵוָה f. Dec. VII. a. *rest, tranquillity.*
שְׁלַח *to send away; to put off; to stretch out* (the hand). Pa. and Aph. *idem.* Ithpe. *to be deprived.*
I. שְׁלֵט and שְׁלַט *to rule, to have power,* construed with בְּ or עַל. Aph. *to cause to rule, to give dominion.*
II. שְׁלֵט const. with בְּ, *to fall upon, attack.*
שִׁלְטוֹן m. Dec. I. a. *ruler, governor.*
שָׁלְטָן m. Dec. I. b. *might, power; dominion.*
שַׁלִּיט adj. Dec. I. a. *powerful, having power*, const. with בְּ *over* any thing; const. with לְ and an Inf. *permitted, lawful;* as a noun, *a powerful man, ruler, officer.*
שְׁלֵם *to complete.* Aph. *to finish, bring to an end; to restore, give back.*
שְׁלָם m. Dec. I. a. *peace, prosperity.*
שְׁלֹמֹה m. pr. n. *Solomon.*
שַׁלְשֶׁלֶת f. irreg. plur. שַׁלְשְׁלִין, שַׁלְשְׁלָן, שַׁלְשְׁלָן and שַׁלְשְׁלָן; *a chain.*
שֻׁם, שׁוּם and שֵׁם m. irreg. emph. שְׁמָא; with suff. שְׁמֵהּ, שׁוּמְהוֹן; plur. שְׁמָהָן, const. שְׁמָהָת, etc. *a name.*
שֵׁם m. pr. n. *Shem.*
שְׁמַד Aph. *to destroy.*
שְׁמָהָן *names*, pl. of שֻׁם q. v.
שְׁמַיָּא Plur. emph. *heaven, the heavens.* The sing. and the absol. plur. are wanting; const. שְׁמֵי.
שְׁמַם Ithpolel אֶשְׁתּוֹמַם *to be astonished, amazed.*
שְׁמַן, שְׁמִינָא (see Gr. § 31. note 2.) adj. *fat, rich.*

שְׁמַע *to hear; to obey.* Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive.*

שָׁמְרַיִן i. q. Heb. שֹׁמְרוֹן, *Samaria.*

שֶׁמֶשׁ c. g. Dec. III. b. *the sun.*

שַׁמֵּשׁ *to serve; to minister*, as a priest, etc.

שִׁמְשׁוֹן m. pr. n. *Samson.*

שֵׁן c. g. Dec. IV. b. *a tooth.* The dual form שִׁנַּיִן is used for the plural. So in Hebrew שִׁנַּיִם.

שְׁנָא Fut. Tseri, *to be changed, altered; to be different.* Pa. *to change; to violate, transgress;* pass. Part. *diverse, different.* Ithpa. *to change;* intrans. *to be altered.* Aph. i. q. Paël.

I. שְׁנָא f. Dec. VIII. a. *sleep.*

II. שְׁנָא and שְׁנָה f. irreg. const. שְׁנַת; emph. שַׁתָּא; plur. שְׁנִין; *a year;* collectively in the singular, *years.*

שְׁנִין adj. Dec. I. a. fem. שְׁנִינָא Dec. VII. a. *sharp.*

שְׁנָן m. Dec. I. b. *edge; point.*

שָׁעָא f. irreg. emph. שַׁעְתָּא and שַׁעֲתָא; plur. שָׁעִין; *an hour; a moment, any short period of time.*

שְׁעַח Ithpa. אִשְׁתְּעִי *to narrate, tell; to enumerate; to speak.*

שָׁפֵט m. Dec. II. a. *a judge.*

שְׁפִיפוּ or שַׁפִּיוּ f. Dec. VII. c. *bruising, trampling under foot;* perhaps Gen. 3:15, Pseudo-Jon. and Jer. Targ. *safety, deliverance;* or *remedy.*

שְׁפַל Aph. *to bring down, humble; to oppress, subdue.*

שְׁפַל adj. Dec. III. *low.*

שְׁפַר *to be fair; to be agreeable.*

שָׁק adj. Dec. I. a. *leg.*

שְׁפַרְפָּר m. Dec. I. a. *dawn of the morning.*

I. שְׁרָא, שְׁרָא and שְׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שְׁרָא and שְׁרָה *to loosen;* Part. שָׁרַיִן *loose, at liberty; to solve, explain.* Pa. *idem;* also *to begin.* Ithpa. *to be loosed*, spoken of the joints, *to become powerless.*

שֹׁרֶשׁ m. Dec. III. e. *a root.*

שָׁרְשׁוּ f. Dec. VII. c. and

שְׁרֹשִׁי f. Dec. VII. b. *eradication;* met. *banishment.*

שֵׁת and שִׁת num. adj. Dec. IV. b. *six.* Pl. שִׁתִּין *sixty.*

שְׁתָא and שְׁתָה *to drink.* Construed with בְּ denoting the vessel *out* of which any one drinks.

שְׁתַס *to found, establish, confirm.* Aphel *idem.*

שְׁתַק *to be silent, keep silence.*

ת

תְּאוּבָא, defectively written; see תְּיאוּבָא.

תְּאֵינָא f. Dec. VII. a. (Pl. תְּאֵינִין c. g. Dec. I.) *a fig-tree; a fig.*

תְּבִיר part. adj. Dec. I. a. *fragile, weak, easy to be broken.*

תְּבַר *to break, to break in pieces.*. Pa. *idem.* Ithpe. and Ithpa. pass.

תְּגַר m. Dec. III. b. and

תִּגְרָא f. Dec. VII. a. *contention, strife.*

תְּדִירָא fem. Dec. VII. a. *revolving in a circle;* hence, *continuance.*— בִּתְדִירָא *constantly, continually.*

תּוּב *to return; to turn away, to avert.* Aph. *to return* (act.), *to restore.*

תְּוַהּ *to be astonished; to be terrified, to tremble for fear.*

תּוֹלְדָא f. Dec. VIII. a. *a generation; a nation, tribe.*

תּוּסְקְפָא f. emph. תּוּסְקַפְתָּא, *cause, occasion.*

תּוּקְפָּ m. Dec. II. a. *strength, might.*

תּוֹר, i. q. Heb. שׁוֹר, m. Dec. I. a. *an ox.*

תּוּשְׁבְּחָא f. Dec. VIII. a. *praise; a song of praise; any song.*

תְּחוֹת prep. *under.* It takes the suffixes of plural nouns.

תְּחֹת *idem.*

תְּאוּבָא f. Dec. VII. a. *desire, appetite.*

תְּבַן Aph. אַתְבֵּן *to prepare.*

תְּלַג m. Dec. III. a. i. q. Heb. שֶׁלֶג, *snow.*

תְּלִיל adj. Dec. I. a. *elevated; fortified.*

תְּלָת f. (masc. תְּלָתָה, const. m. תְּלָתַת, תְּלָתֵי), num. adj. *three.* Plur. תְּלָתִין, *thirty.*

תְּלִיתַי adj. Dec. VI. *third.* Once written תַּלְתִּי Dan. 5 : 7.

תַּם (i. q. Heb. שָׁם), תַּמָּה, and תַּמָּן adv. *there; thither.* מִתַּמָּן, מִתַּם *thence.*

תְּמַהּ m. Dec. III. b. *a wonder, a miracle.*

תְּמִימוּ f. Dec. VII. c. *perfection; integrity.*

תִּמְנָת or תִּמְנַת f. pr. n. of a city of the Philistines, *Timnath.*

תְּנָא plur. תְּנִין i. q. תְּאֵנָא, etc. q. v.

תִּנְיָן num. adj. Dec. I. b. *second.*

תִּנְיָנוּת adv. *a second time, again.*

תִּפְתָּיֵא m. pl. Dan. 3 : 2, 3, prob. *judges or lawyers, jurisconsulti.* (Ar. أفتى *to give counsel, to pass sentence*; hence *mufti.*)

תְּקוֹף m. Dec. I. a. *strength; vehemence.*

תַּקִּין adj. Dec. I. a. *right; fit, convenient; firm.*

תַּקִּיף adj. Dec. I. a. *strong, mighty.*

תְּקַל (i. q. Heb. שָׁקַל) *to weigh.* Pass. Praet. *to be weighed.*

תְּקַן Pa. *to adapt, arrange; to prepare; to establish.* Aph. *idem.* Hoph. *to be reëstablished, restored.*

תַּקֵּן adj. Dec. II. a. i. q. תַּקִּין.

תְּקַף *to grow,* as a tree; *to become strong, powerful.* Pa. *to confirm, establish.*

תְּקֹף and תְּקָף m. Dec. I. a. *power, authority.*

תַּרְגֵּם *to explain, interpret.* Part. pass. מְתַרְגַּם *interpreted.*

תְּרֵין num. adj. *two; both.* See Gram. Par. XI. and § 42. 1. a. note.

תְּרֵי־עֲשַׂר num. adj. *twelve.*

תְּרַךְ and Pa. תָּרֵךְ *to expel, drive out.*

תְּרַע and Pa. תָּרַע *to break asunder, to destroy.*

תְּרַע m. Dec. III. a. and b. *door;* —תְּרַע מַלְכָּא *the king's palace.*

תָּרָע m. Dec. I. a. *porter, watchman at a gate.*

APPENDIX.

A. The Rabbinic Dialect.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713, 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolocci's Bibliotheca Rabbinica, Wolf's Bibliotheca Hebraea, Vols. I. and III., and the "Vitae Celebrium Rabbinorum" in Reland's Analecta Rabbinica.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterized as a sort of *Hebrew running hand.* They are the following:

Rabbinic.	*Hebrew.*	*Rabbinic.*	*Hebrew.*
א	א	ל	ל
ב	ב	מ ם	מ ם
ג	ג	נ ן	נ ן
ד	ד	ס	ס
ה	ה	ע	ע
ו	ו	פ ף	פ ף
ז	ז	צ ץ	צ ץ
ח	ח	ק	ק
ט	ט	ר	ר
י	י	ש	ש
כ ך	כ ך	ת	ת

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters א, ו and י are frequently inserted; א in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhatuph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq.)

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ד (Chaldee) and ש (Hebrew, for אשר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. דיבר (=דִּבֵּר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוזכר (=הָזְכַּר or הֻזְכַּר). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix נת; elsewhere, it does not differ *in form* from Hithpael.

7. Many *words* occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. סימן, i. q. σημεῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis.* Compare also Wolf's Bibliotheca Hebraea Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's Analecta Rabbinica, particularly the first two works in that collection, viz. Genebrard's Isagoge Rabbinica and Cellarius' Institutio Rabbinismi.

Danzius' Rabbinismus Enucleatus.

Opitius' Chaldaismus.

Otho's Institutiones Linguarum Orientalium.

Tychsen's Elementa Dialecti Rabbinicae.

Buxtorf's Lexicon Chaldaico-Talmudico-Rabbinicum.

§ 3. The commentary of R. David Kimchi on Joel 3:1, 2, (Eng. Ver.

2:28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֶשְׁפּוֹךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנוֹתֵיכֶם זִקְנֵיכֶם חֲלֹמוֹת יַחֲלֹמוּן בַּחוּרֵיכֶם חֶזְיֹנוֹת יִרְאוּ׃ וְגַם עַל־הָעֲבָדִים וְעַל־הַשְּׁפָחוֹת בַּיָּמִים הָהֵמָּה אֶשְׁפּוֹךְ אֶת־רוּחִי׃

COMMENTARY.

והיה אחרי כן · כמו והיה באחרית הימים [ישעיה ב'] · ואמר אחרי כן לפי שאמר וידעתם כי בקרב ישראל אני · אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותחטאו לפני אבל אחרי זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תחטאו עוד והוא לימות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא]: אשפוך רוחי על כל בשר · פירוש בישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו · ואומר ויברך כל בשר [תלים קמ"ה] · יבא כל בשר [ישעיה סו] · כן פרט הנה כל בשר על ישראל הראויים להיות רוח הקודש עליהם · ואמר כל ר"ל הגדולים והקטנים · כמו שאמר כי כולם ידעו אותי למקטנם ועד גדולם [ירמי' ל"א] · ורוחי היא רוח דעה והשכל כמו שאמר [ישעיה י"א] ונחה עליו רוח ה' ואח"כ פי' רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יהוה · ולפני שיזדכך שכלם יגבר במקצתם כח הדבור עד שיתנבאו · כי לא אמר כי כולם יתנבאו אלא ונבאו בניכם ובנותיכם · ובשפיכות הרוח אמר על כל בשר אבל בנבואה לא אמר כל אלא ונבאו בניכם ובנותיכם · ואמר זקניכם בחוריכם לא כולם והוא על דרך שכתב החכם הגדול הרב רבי משה בן מיימון ז"ל כי לא תבוא לאדם הנבואה ואפי' עם תלמודות אלא אם כן קדם לו טבע בעת היצירה · והבנים והבנות יתנבאו בנערותם כמו שמואל הנביא והנבואה תהיה להם במראה החלום כמו שאמר חלומות חזיונות · וכן היתה נבואת רוב הנביאים · כמו שאמר [במדבר י"ב] אם יהיה נביאכם ה' במראה אליו אתודע בחלום אדבר בו · וכן יהיו בהם מעלות זה למעלה מזה כמו שהיו בנביאים שעברו עד שלא יהיה בהם כמשה רבינו ע"ה והנה זכר ג' מעלות אשר בשנות האדם ימי הנערות וימי הבחרות וימי הזקנות: וגם על העבדים · כמו שאמר [ישעי' ס"א] ועמדו זרים ורעו צאנכם ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל תהיה להם רוח דעה והשכל · וענין שפיכות הרוח ר"ל שתהיה בהם רוח לרוב כענין השפיכה · כן אמר ושפכתי על בית דוד ועל יושב ירושלם רוח חן ותחנונים ·

Translation of the Commentary.

וְהָיָה אַחֲרֵי־כֵן, as if he had said וְהָיָה בְּאַחֲרִית הַיָּמִים, (Isa. 2:2.) And it shall come to pass *in the last days.* He employs the expression אַחֲרֵי־כֵן, *after this*, because he had said, " And ye shall know that I am in the midst of Israel." His meaning was,[2] Ye shall know *now*, but not with a perfect knowledge; for, as yet, ye continue to sin[3] before me. But *after this knowledge*, the time will come when ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written[4] that the earth shall be full of the knowledge of the Lord. (Isa. 11:9.)

"I will pour out my Spirit upon all flesh." The meaning is, *upon Israel;* as it is written[5] in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,[5] "Let all flesh bless, etc." (Ps. 145 : 21,) and, "All flesh shall come, etc." (Isa. 66 : 23.) So, in a restricted sense, here, "all flesh" relates to Israelites fit to receive the Holy Spirit.

"All," that is,[6] *great and small;* as it is written,[5] "For they shall all know me, from the least of them, unto the greatest of them," (Jer. 31 : 34.)

"My Spirit," that is, the spirit of knowledge and wisdom; as it is written,[5] (Isa. 11 : 2,) "The Spirit of the Lord[7] shall rest upon him," and the prophet goes on to explain,[8] "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, "They shall all prophesy," but, "Your sons and your daughters shall prophesy." In respect to the *effusion of the Spirit*, he says, "upon all flesh;" but in regard to *prophecy*, he says, not *all*, but, "And *your sons and your daughters* shall prophesy." So he says, "your old men and your young men," not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,[9] wrote. "The gift of prophecy (he says) is not conferred upon a man, even[10] with instruction, unless nature prepared it for him at the time of his birth."

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, "dreams, visions." And such was the prophesying of most of the prophets; as it is written,[5] (Num. 12 : 6.) "If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream." So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him.)[11] And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

"Also upon the servants;" as it is written,[5] (Isa. 61 : 5,) "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." And even upon them, because they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,[8] (Zech. 12 : 10), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

NOTES.

[1] Verse 27. [2] Lit. *he said.* אמר is used with very great latitude. See below, note 4. [3] Lit. *ye return and sin.* [4] שנאמר, lit. concerning *which it is said.* ש is instead of אשר. [5] Compare the preceding note. [6] ר"ל, an abbreviation for רוצה לומר, *that is to say.* [7] ה', abbreviation of השם, *the name,* i. e. Jehovah. [8] Abbreviations. Fully written they would read ואמר כך פירש. כך is a Rabbinic particle, equivalent to the Hebrew כֵּן. פירש is Piel (=פֵּרֵשׁ), comp. § 2. 5. [9] ז"ל, abbreviation of זכרונו לברכה. [10] ואפי', abbreviation for ואפילו, which is contracted of the two particles אף אילו, *even if.* [11] ע"ה, i. e. עליו השלום. So the Mohammedans say whenever they repeat the name of their prophet.

To the above outline, which was prepared for the first edition of this work, it gives me pleasure to add here that the student may obtain a good idea of the Rabbinical writers and their works from a volume by the Rev. Prof. Samuel H. Turner, D. D., entitled "Biographical Notices of some of the most distinguished Jewish Rabbies, and Translations of portions of their Commentaries, &c." New York, 1847; 12mo, pp. 245.

B. The Samaritan Dialect.

§ 1. The Samaritan, like the Rabbinic, holds a place between Hebrew and Chaldee. See above, Intr. 2. note 2. A brief view of it will therefore be appropriate in this Appendix.

§ 2. Its characters are those which, among all the oriental alphabets, most nearly resemble the letters found on ancient Hebrew coins; and hence we may infer were essentially the same with the Hebrew letters before the Babylonish captivity. See above, Gram. § 1. They are as follows:

ࠀ	א	ࠈ	ט	ࠐ	פ
ࠁ	ב	ࠉ	י	ࠑ	צ
ࠂ	ג	ࠊ	כ	ࠒ	ק
ࠃ	ד	ࠋ	ל	ࠓ	ר
ࠄ	ה	ࠌ	מ	ࠔ	ש
ࠅ	ו	ࠍ (*ן)	נ	ࠕ	ת
ࠆ	ז	ࠎ	ס		
ࠇ	ח	ࠏ	ע		

The Samaritan has no peculiar forms for *final* letters, nor does it exhibit any vowel points.

§ 3. The following are the principal grammatical peculiarities of this dialect.

1. Nouns have, as in Chaldee and Syriac, an Emphatic State, but employ ࠄ instead of ࠀ in forming its termination.

2. Masculine nouns usually form the plural, as in Hebrew, by the termination ࠉࠌ, although plurals ending in ࠉࠍ are also found. Feminines form their plurals, like the Chaldee, in *an*, but written ࠀࠍ with ࠀ as a *mater lectionis.*

3. The personal pronouns, both separate and suffixed, nearly all agree with the Hebrew; the demonstrative and relative with the Chaldee.

4. The conjugations of verbs are the same as in Chaldee, and the inflection almost the same throughout.

5. Vav conversive is not found.

6. Their punctuation is peculiar. A single dot (•) is placed after

* This form of the letter *Nun*, which appears in some alphabets, seems to have been invented by the type-founders to get rid of the close resemblance between *Nun* and *Pe*. It is not sustained by MSS. or old editions. See Walton, Castell, Cellarius, &c. *passim.* The forms of *Pe* and *Nun* are confounded in the Samaritan alphabets given in several of our Hebrew grammars.

every word; two dots placed horizontally (··) are sometimes employed for a colon; and two placed perpendicularly (:) or three (⁖) with or without additional lines, (—⁖) or (=⁖) or (—<:) for a period.

§ 4. The first five verses of Genesis, taken from the Samaritan version of the Pentateuch, may serve as a specimen of this dialect. As it is without points I will place the pronunciation in Chaldee letters at the right.

Samaritan Text.	Pronunciation.
(1) ࠁࠒࠌࠀࠅࠕࠄ · ࠈࠋࠌࠎ ·	בקמאותה · טלמס
ࠀࠋࠄࠄ · ࠉࠕ · ࠔࠅࠌࠉࠄ ·	אלהה ית שומיה
ࠅࠉࠕ · ࠀࠓࠏࠄ : (2) ࠅࠀࠓࠏࠄ ·	וית ארעה : וארעה
ࠄࠅࠕ · ࠔࠀࠌࠄ · ࠅࠓࠉࠒࠍࠉ ··	הות שאמה וריקני
ࠅࠇࠔࠊࠄ · ࠏࠋ · ࠀࠐࠉ ·	וחשכה על אפי
ࠕࠄࠅࠌࠄ · ࠅࠓࠉࠇ · ࠀࠋࠄࠄ ·	תהומה וריח אלהה
ࠌࠍࠔࠁࠄ · ࠏࠋ · ࠀࠐࠉ ·	מנשבה על אפי
ࠌࠉࠄ : (3) ࠅࠀࠌࠓ · ࠀࠋࠄࠄ ·	מיה : ואמר אלהה
ࠄࠅࠄ · ࠍࠄࠓ · ࠅࠄࠅࠄ · ࠍࠄࠓ :	הוה נהר והוה נהר :
(4) ࠅࠇࠆࠄ · ࠀࠋࠄࠄ · ࠉࠕ ·	וחזה אלהה ית
ࠍࠄࠓࠄ · ࠄࠋࠀ · ࠈࠁ · ࠅࠀࠐࠓࠔ ·	נהרה הלא טב ואפרש
ࠀࠋࠄࠄ · ࠁࠉࠍ · ࠍࠄࠓࠄ ·	אלהה בין נהרה
ࠅࠁࠉࠍ · ࠇࠔࠊࠄ : (5) ࠅࠆࠏࠒ ·	ובין חשכה : וזעק
ࠀࠋࠄࠄ · ࠋࠍࠄࠓࠄ · ࠀࠉࠌࠌ ·	אלהה לנהרה אימם
ࠅࠋࠇࠔࠊࠄ · ࠆࠏࠒ · ࠋࠉࠋࠉࠄ ·	ולחשכה זעק ליליה
ࠅࠄࠅࠄ · ࠓࠌࠔ · ࠅࠄࠅࠄ · ࠑࠐࠓ ·	והוה רמש והוה צפר
ࠉࠅࠌࠄ · ࠇࠃࠄ :	יומה חדה :

Note. The first word is קמאותה contracted from קדמאותה *beginning*. The second is a quadriliteral טלמס *he created*, not found in the cognate dialects. The rest of these five verses may be said to be almost entirely Chaldee.

§ 5. For full information respecting the Samaritan dialect and version of the Pentateuch, consult

Io. Morinus, Opuscula Hebreo-Samaritana.

Walton, Prolegomena to the Polyglott Bible, ch. 11.

Castell, Heptaglott Lexicon, and Grammar prefixed.

Chr. Cellarius, Horae Samaritanae, and

Uhlemann, Institutiones Linguae Samaritanae.

THE END.

THE UNIVERSITY OF MICHIGAN
GRADUATE LIBRARY

DATE DUE

APR 14 1983

JUL 26 1995

JUL 18 1995

UNIVERSITY OF MICHIGAN
3 9015 00226 6685

CL

DO NOT REMOVE
OR
MUTILATE CARD